

The Six Million Reconsidered



A Special Report by the
Committee for Truth in History

THE SIX MILLION RECONSIDERED

**Is the ‘Nazi Holocaust’ Story
a Zionist Propaganda Ploy?**

VOLUME ONE

***In an Examination of the Jewish Genocide Claim
Versus the Disaster of the Twentieth Century***

By the Committee for Truth in History

HISTORY OF THE SECOND WORLD WAR

published in 96 weekly parts PART 74

INSIDE THE CAMP

The story the Allies refused to believe



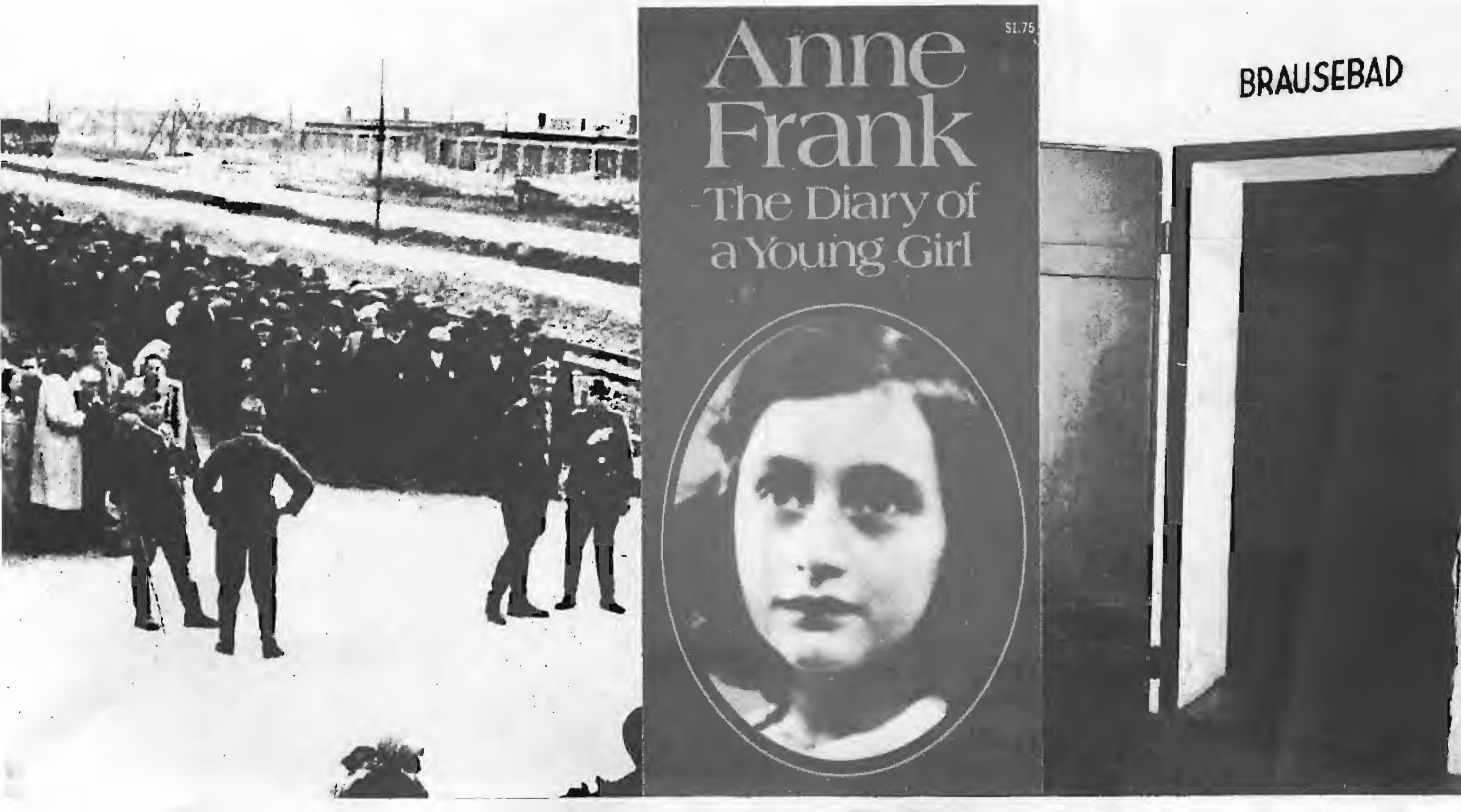
A BOOK OF THE HOLOCAUST
THE TRUE STORY OF THE JEWS WHO FOUGHT
A GALLANT BUT HOPELESS WAR AGAINST THE
NAZI HORDES SENT TO DESTROY THEM.

The
Ghetto
Fighter

Translated and edited by Meyer Bar

Contents

	<i>Page</i>
Foreword	5
The 'Anti-Semite' Smear	9
Zion's Own 'Six Million' Plans	14
Breaking All Vows, and Other Rites	24
The Tsarist Pogrom Myth	30
Jews and Organized Crime	36
'One Who Survived'	51
Some Makers of the Myth	66
Jews and Communism	81
Summing Up	112
Epilogue in Palestine	114
Appendices	123
Notes	133



Dedicated to the Unknown Hundred Million,
killed in this century by Marxism, Zionism and the winless wars of International Finance

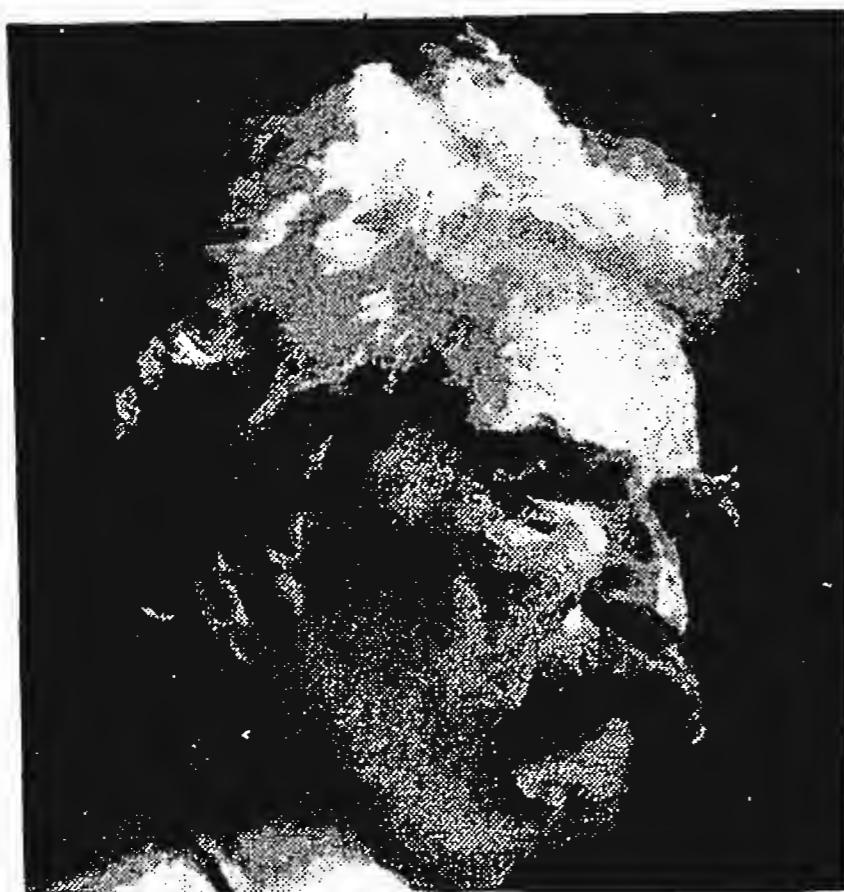
You Jews have surpassed all nations in impertinent fables.
VOLTAIRE

Who controls the past controls the future.
GEORGE ORWELL

A lie can never be young but once.
G. K. CHESTERTON



Foreword



MARK TWAIN was lucky. He lived at a time when these things could still be treated with the saving grace of good humor:

“You will say that the Jew is everywhere numerically feeble. When I read in the *Cyclopædia Britannica* that the Jewish population of the United States was 250,000, I wrote to the editor and explained to him that I was personally acquainted with more Jews than that, and that his figures were without a

doubt a misprint for 25,000,000. People told me that they had reasons to suspect that for business reasons, many Jews did not report themselves as Jews. It looks plausible. I am strongly of the opinion that we have an immense Jewish population in America. I am assured by men competent to speak that the Jews are exceedingly active in politics.”¹

Mark Twain does not specify what he means by “exceedingly active in politics,” but the activity obviously has not decreased since 1899. Important Cabinet and administrative positions surrounding Presidents of the United States since the days of Franklin Roosevelt have increasingly been held by members of the Zionist Jewish consensus, and far out of proportion to their admitted numbers in the general population.

More to the point, if you tried to josh about there being an “immense” number of Jews among us now, you would undoubtedly have to be a Mark Twain first of all even to get your words published. Because, truth

to tell, a *de facto* segregation has developed in our publishing and broadcasting machinery. Jews predominate in the communications field — whether as owners or high-level executives or everyday workers — out of all relation to their acknowledged 2 to 3 per cent of the population. And, as the well-known writer, Truman Capote, complained when interviewed by *Playboy* magazine, these people are not the least bit shy about using this power to promote their personal views, or to suppress those of their opponents. Capote said that a "Zionist Mafia" exists in American publishing.²

Six Million Exterminated Jews! The "Holocaust". What a stupefyingly grandiose topic: the modest writer stands abashed before it, like Mahomet at the mountain. O Virgil, Alexander Pope, Leo Tolstoy — where are you now with such themes to be handled? Unluckily, though, epic literature never had to deal with so peculiarly numerical a subject matter, and thus lacks all the requisite conventions and poetic machinery.

In fact, we can think offhand of only one major writer, Goethe in *Faust*, scene six, who comes near tackling such material:

The Witch (declaiming from the book):

See, thus it's done!
Make ten of one,
And two let be,
Make even three,
And rich thou'l be.
Cast o'er the four!
From five and six
(The witch's tricks)
Make seven and eight,
'T is finished straight!
And nine is one,
And ten is none.
This is the witch's once-one's-one!

Faust:

She talks like one who raves in fever.

Mephistopheles:

Thou'l hear much more before we leave her.
'T is all the same; the book I can repeat,
Such time I've squandered o'er the history:
A contradiction thus complete
Is always for the wise, no less than fools,
a mystery.

The art is old and new, for verily
All ages have been taught the matter, —
By Three and One, and One and Three,
Error instead of Truth to scatter . . .

* * *

In ancient Rome, for example, it was unquestioningly believed that the shape of a crow's gizzard could predict the future. In Egypt, people were convinced that tiny scarab beetles rolling dung balls up a hillside were the very incarnation of the divine spirit. Doubtless, a well-meaning true believer of those days would have challenged anyone to fisticuffs who cast the least aspersion on the particular mythology that he had been brought up on.

A little closer to home, we find medieval theologians indulging in some alley-cat-like exchanges with one another on how many angels might dance on the head of a pin. Was it six or sixty? — Or even, say, six million?

Most intriguingly, we find the *Babylonian Talmud* (secret Jewish "law") telling how, if you take the ashes of a black cat burned at midnight and place them in your eye, you will then "see the demons, and all the lost shades, dancing around you."

So, every age seems to have its dogmatic, fundamentalist creed. Something it wholeheartedly espouses and asserts, something that cuts across all party and personal lines and summons forth the occasional upwelling moment of reverent silence, with perhaps a lump in the throat and a tear in the eye. Today that great Myth, that cornerstone on which is posited the entire ramshackle ethical structure of post-World War Two times — "the central metaphor of evil in the modern world," as *Time* magazine has solemnly pronounced it — is the claim that six million Jews ascended as veritable burnt offerings up the chimneys of German concentration camps.

We see it chalked up on blackboards, from grade school to "grad" school. We read about it in the newspapers and magazines — usually every thirty to sixty days. And we hear it voice-over soft violins and heavenly choir in the movies and television. Yet, the Zionist Jew Henry Kissinger, with President Richard Nixon in tow, can scurry off to hob-nob with the various Marxist empires which have butchered a hundred million, and there is no protest but, fantastically enough, loud hosannas from the news media about the advancing cause of "world peace."

* * *

This has not been a particularly pleasant book to

write, and no doubt will not be the most delightful to read. We have had to take a hard look at many repugnant historical matters which would assuredly have been better left buried with the dead past, if the Zionists of today did not make such a Pharisaical fuss about their own blamelessness. But then, the kind folk who insist upon looking for silver linings and "not dwelling upon" the truly ghastly forces that have been at work in this seemingly accursed century, can scarcely gain insight into the hidden causes of events that shape their own lives.

Certainly no one is perfect, and there is no people or religious or national group of any kind, perhaps, that does not have a few traits to be less than proud of. Yet, by forcing the issue of "persecution"—within which the Six Million story occupies the biggest niche — the Zionist Jews have created an impossible situation.

Either one must accept the claim of brutal and senseless oppressions of a harmless and even saintly minority by many different majorities, of all times and places, or else one reluctantly turns to the possibility that the Zionists may have had at least something to do with provoking whatever problems they have had. The latter obviously is the only course open to the fair-minded.

We will of course be accused by some of joining the "persecutors" and would-be "gas chamber" proprietors by writing thus: the Zionists and their propaganda flunkies play a totally uncompromising game: for us or agin' us. Few Americans are aware that there is a nationwide secret agency called the Anti-Defamation League, an offshoot of the arch-Zionist American Jewish Committee, which monitors all print and electronic communications reaching the mass audience. This ADL enforces a strict ban on any objective discussion of Jewish affairs.

The rule is: No unflattering depiction of the doings of the organized Jewish community, of which the Zionist rape of Palestine is but one undertaking. That is why this book will be given the "silent treatment" invented by Rabbi S. Andhill Feinberg of the ADL and will never be advertised or reviewed, favorably or unfavorably in any of the mass media, and will never be distributed in the Zionist-dominated retail book trade. We leave it to the reader — who no doubt thinks the book-burning of Hitler's Germany was a bad thing — to judge whether this much more de-

vious censorship facilitates the kind of objective dialogue that should prevail in the present explosive Zionist situation, which every day poses a greater threat to world stability.

* * *

"The longer anti-Semitism lies in abeyance, the more fiercely will it break out." So wrote Theodore Herzl, the patron saint of the world Zionist movement, in his book *The Jewish State*. Accepting for the moment the misnomer of "anti-Semitism," we can only agree with the thought as an interpretation of history thus far: there have been a seemingly relentless pattern of explosions of hostility to the Jews, following cycles of seeming quiescence. Herzl goes on to list his reasons for believing that the cause of this lies more within the Jewish community than among the Gentiles. We would only add our observation that much of the trouble stems from the constant struggle of the Jewish establishment to suppress meaningful discussion of certain less laudable doings — such as the imperialist adventure in occupied Palestine — thus causing unhealthy pressures to build up.

Of course, it goes without saying that we are not talking about *all* Jews when we refer to the Zionist establishment. Obviously, all do not really support Zionist colonialism, or more of them would be willing to perform the *aliyah* or "rising" by immigrating to the Israeli entity that is constantly demanded by the New York and Tel Aviv leaders. Instead, there has lately been a growing net loss of population from occupied Palestine, leading one to wonder whether there is not some truth in the old joke that "a Zionist is a Jew who wants some other Jew to go to Palestine."

Experience and observation suggest a "hardcore" of perhaps ten per cent of the Jewish community who fully commit themselves to the mistaken projects of the ruling oligarchy. The others are more or less coerced into supporting these things, as a small minority of anti-Zionist Jews such as Rabbi Elmer Berger, A. M. Lilienthal and Benjamin Freedman have so long maintained.

* * *

Suppression has been the fate of revisionist (*i.e.*, un-

trammelled, nonestablishment) history in general, and nowhere more so than with the heavily tabooed investigation of the Six Million Myth. In English, the literature begins with a little volume first published in 1969, entitled *The Myth of the Six Million*. The author chose to remain anonymous for understandable reasons, considering that he is a revisionist historian and professor at a leading and quite "liberal" West Coast university.

Next, a booklet entitled *Did Six Million Really Die?* was produced in England. This seems to have been largely a refurbishment of material from the previous study, breaking little new ground. By far the most thorough and detailed of these analyses of the technical aspects of The Myth

is *The Hoax of the Twentieth Century*, by Dr. A. R. Butz, a professor of engineering at Northwestern University. These books, together with a number published in Europe in other languages, have done an excellent job of examining the rickety evidentiary structure of the gas chamber story *per se*.

The present volume is conceived by this Committee as a supplement that weighs the credibility of age-old Jewish atrocity tales (of which the Six Million story is but the latest, and greatest) in the light of several historical-cultural factors that deserve to be known better than they have been. The Zionists and their friends do not want the non-Jewish world to learn about these forbidden matters that we are about to discuss, for reasons that we hope will quickly become apparent.

—The Committee for Truth in History

Chapter One

The ‘Anti-Semite’ Smear

Today, only Zionists can criticize Zionists. Others (even Semite Arabs) are denounced as ‘Anti-Semites’, hatemongers. This is one of many reasons why the term is meaningless . . .

IN THE BEGINNING was *the word*. Today, humanity is scared silly of it. The word has a vaguely professorial, even pseudoscientific sound. But it is virtually a registered trademark used by irate Zionists against persons whom they find not to their liking. The fact that the word is utterly incapable of rational definition does not by any means deter its users, so long as it “works.” Zionists all too often lack a sense of the ridiculous where their doings are concerned.

James Abourezk, a United States senator from South Dakota, took note of this peculiar phenomenon in a speech before a gathering of Democratic Party leaders on March 27, 1977. Noting that the “Israeli lobby” wields “extraordinary influence” in Washington, Mr. Abourezk pointed out that it is easier for Americans to criticize their own government than that of the Israel entity in Palestine because critics are “fearful of being assailed as anti-Semitic. Just as we have seen U.S. presidents wrap themselves in the American flag, in efforts to stifle criticism of their policies, so do we see a foreign country wrapping itself in its state religion, so that criticism of the state or its policies is perceived as a form of racism,” the senator said. He received a standing ovation from the audience attending the Jefferson-Jackson Day Dinner in Denver, Colorado.¹

Senator Abourezk is to be commended for his can-

dor. Unfortunately, it seems to have cost him his political career, just as happened to the distinguished ex-senator from Arkansas, J. William Fulbright, who on April 15, 1973, declared on the television program *Face the Nation* that “Israel controls the U.S. Senate.”

Perhaps we should not be too surprised, therefore, to observe the anxiety that so many other less resolute public figures seem to suffer at the mere thought of being rubber-stamped with this nastily sibilant word, “anti-Semitic,” which is itself a sort of etymological hoax. Too many of our leaders begin to perform the most amazing gymnastics and to mouth the most embarrassing hypocrisy to placate the journalist watchdogs cued by the Zionists’ Anti-Defamation League and operating in every newspaper and television editorial room. They seem to fear that the slightest slip of the tongue will bring down the “anti-Semitic” anathema from the media masters, who in turn are intimidated by skillfully wielded pressure from purchasers of advertising space.

And so we have come full circle. Whereas the great kingdoms and empires of yesterday had their laws of heresy and *lèse majesté*, a new imperialism has now arisen with a far more potent epithet of condemnation — even if it is equally absurd.

Zionists Denounce Semite ‘Anti-Semites’

After a speech before the United Nations Security Council ridiculing the story of “Six Million Jews” gassed in German concentration camps, Saudi Arabian Ambassador Jamil Murad Baroody was accused of none other than “anti-Semitism” by the British delegate, Ivor Richard. Next day, March 25, 1976, Mr. Baroody’s irony was delicious: “Who except Baroody dares point out these things? They call him an anti-Semite. This is a contradiction: a Semite becomes an anti-Semite — Baroody against himself. How do you like that?”²

Perhaps “anti-semanticism” would be a better word for such tortured use of language. Whatever it be, it certainly raises some thorny logical problems now in this day when criticism or even close questioning of organized Zionist Jewry is grounds for being damagingly stigmatized. When Henry Ford remarked in his newspaper series on the “International Jew” that certain Zionist international bankers took an inordinate

interest in world gold movements, a howl went up from the press. Yet Ford might only have been restating these familiar words from the book of *Exodus*:

And he received it [the gold] at their hand, and fashioned it with a graving tool, after he had made [of] it a molten calf: and they said These be thy gods, O Israel, which brought thee up out of the land of Egypt. (*Exodus* 32:4)

In any case, superbanker Jacob Schiff had made many remarks about overseas gold traffic and its implications in his published letters, but as a Jew, was not of course stricken with the awful imprecation. Nowadays, only Jews can freely criticize other Jews.

If someone should have the foolhardihood to observe: "I have seen this people, and behold it is a stiff-necked people," it is very certain that a damaging and insidious process would immediately be directed at him, which in many professions, could well cost him his ability to earn a livelihood. And yet, Jehovah Himself first used the phrase, we are told.

Very few public employes or news media personnel, for example, can keep their jobs in the face of an all-out "anti-Semite" witchhunt by the Zionist "defamation" chasing apparat, which maintains a huge private intelligence network and extensive dossiers on those it imagines to be its enemies, enforcing whenever it can blacklists of offending newsmen and political figures.

Moses told the Israelites, on their first marauding foray into Palestine (then called Canaan) that they were not being given the land for their uprightness of heart. Daniel said all Israel had transgressed the law of God, while Nehemiah averred that the Jews' rebellion and disobedience had caused their fall into the hands of their enemies.³

The words of Isaiah make the most "virulent anti-Semitism" of our day (anti-Semitism is always "virulent" or "scurrilous") seem virtually tongue-tied by comparison:

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters! . . . Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil . . .

The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves . . .

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue, are ye not the children of transgression, a seed of falsehood? (*Isaiah* 1:1-17; 3:9; 30:9; 57:3-5)

Jesus the Christ presumably was a Semite. He followed the example of Isaiah, Ezekiel, Hosea, Amos and the other Prophets in denouncing the professional priesthood, calling them among other things children of the devil. The priesthood replied by forcing the execution of Jesus by the somewhat reluctant Roman civil power in Judea.

Centuries ago, Jewish affairs were galvanized by the intellectual rebellions of Maimonides, Spinoza and Uriel Acosta. Each of these suffered severe strictures — even formal cursing ceremonies and condemnation to death in the case of Spinoza. Maimonides was driven from his native Spain in fear of his life, and eventually settled in North Africa. This was at the hands, not of pogrom-inciting Gentiles but of Jewish coreligionists, at the instigation of the rabbinical authorities whom these men had challenged. Reflecting on his experiences, Baruch Spinoza wrote in the famous *Tractatus Theologico-politicus* about the hate-prone tendency of the ancient Jews of the Holy Land:

The love of the Hebrews for their country was not only patriotism but also piety, and was cherished and nurtured by daily rites until, like their hatred of other nations, it was absolutely perverse (as it very well might be, considering that they were a peculiar people and entirely apart from the rest). Such daily reprobation naturally gave rise to a lasting hatred, deeply implanted in the heart: for of all hatred, none is more deep and tenacious than that which springs from extreme devoutness or piety, and is itself cherished as pious.⁴

By the 19th century, the Zionist poet laureate Israel Zangwill looked out upon Jewish affairs with a jaundiced eye and wrote a poem titled *Israel*:

Pious, fanatical zealots, throttled by Talmud-coil;
Impious, lecherous skeptics, cynical stalkers of
Spoil;
Wedded 'neath Hebrew awning, buried 'neath
Hebrew sod;
Between, not a dream of Duty, never a glimpse of
God;

Blarneying, shivering, crawling, taking all Colours
but None;
Lying a fox in the covert, leaping an ape in the
Sun!⁵

The brilliant French Jew Bernard Lazare analyzed the causes of hostility to his people, and wrote a book entitled *Antisemitism* that should be read by all persons of goodwill trying to understand this troubled subject. Lazare concluded:

Wherever the Jews settled after ceasing to be a nation ready to defend its liberty and independence, one observes the development of antisemitism, or rather anti-Judaism; for antisemitism is an ill-chosen word, which has its *raison d'être* only in our day. . . If this hostility; this repugnance had been shown towards the Jews at one time or in one country only, it would be easy to account for the local causes of this sentiment. But this race has been the object of hatred with all the nations amidst whom it ever settled. Inasmuch as the enemies of the Jews belonged to divers races . . . it must needs be that the general causes of antisemitism have always resided in Israel itself, and not in those who antagonized it.⁶

Strangely enough, the founding father of political Zionism himself became convinced of this same idea. In his *The Jewish State*, the book that has been called the literary cornerstone of the state of Israel, Theodore Herzl wrote:

The Jewish question exists wherever Jews are to be found in large numbers. Every nation in whose midst Jews live is, either covertly or openly, anti-Semitic . . . Anti-Semitism increases day by day and hour by hour among the nations; indeed, it is bound to increase because the causes of its growth continue to exist and cannot be removed. . . Its immediate cause is our excessive production of mediocre intellects, who cannot find an outlet downwards or upwards — that is to say, no wholesome outlet in either direction. When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties; at the same time, when we rise, there rises also our terrible power of the purse.⁷

Our point in citing these often unpleasant words is only to show the extraordinarily tangled situation that obtains in this ludicrous matter of "Semite anti-Semites." The various sources we have quoted, from the *Holy Bible* onward, are never labeled "anti-Semitic." This can only be because the sources are supposed to be Jewish. Ergo: Jewish Semites — and

non-Semites — can criticize the Jewish establishment without being smeared as anti-Semites. But if a non-Jewish, Arab Semite like Ambassador Baroody expresses doubt about the Zionist "Six Million" claim, he becomes an anti-Semite.

It would seem that there is a bit of a double standard in effect. If only Zionists are to be allowed to criticize Zionists, what is this but the old "Chosen People" racist superiority complex raising its unlovely head once again?

Logical Definition of 'Anti-Semitism' Is Impossible

The difficulties in arriving at a logical definition of "anti-Semitism" are reflected in the fact that the most prestigious dictionary of the English language does not even list the word. The *Oxford English Dictionary* does recognize *Semitism*: "the attributes characteristic of the Semitic peoples. Also the fact of being Semitic. b. in recent use, Jewish ideas or Jewish influence in politics and society." A *Semite*, to the Oxford editors, is "a person belonging to the race of mankind which includes most of the peoples mentioned in Gen. x as descended from Shem son of Noah, as the Hebrews, Arabs, Assyrians and Aramaeans. Also a person speaking a Semitic language as his native tongue."*

The *Random House Dictionary* gives the following: *anti-Semite*, "a person who is hostile to Jews." *Semite*, to editor Jess Stein and company, is: "1. a member of any of the peoples supposedly descended from Shem, the eldest son of Noah. 2. a Jew. 3. a member of any of various ancient and modern peoples originating in SW Asia, including the Sumerians, Akkadians, Canaanites, Phoenicians, Hebrews and Arabs." *Semitism*: "1. Semitic characteristics, esp. the ways, ideas, influence, etc. of the Jewish people."⁸

Demographically, of course, there are far more Arabs and related Semites in the world than there are "Hebrews," to use Mr. Stein's quaint, and as we

**Oxford English Dictionary*, Oxford, 1933-1961. A recent lawsuit, brought by a Zionist, was decided in favor of the Oxford editors. One of their long-standing definitions of the word *Jew*, as a colloquial verb, reads: "To cheat or overreach, in the way attributed to Jewish traders or usurers. Hence Jewish. . ." This case may be either another unfortunate example of hatred and "Six-Millionism", or a simple exercise in academic freedom to compile the language as the colloquium or common folk use it, resisting political decrees on what truth is at any given moment.

shall shortly see, inadequate, terminology. So, it must *prima facie* seem a bit presumptuous of the Zionists to claim a monopoly of the term, as they tacitly do whenever they bestow the epithet *anti-Semitic* on anyone whom they sense to be unsympathetic to their political objectives. Presumptuous or no, however, it is a fact that "anti-Semitic" and "anti-Semitic" are used in the mass media *only* to refer to opponents of the Zionist establishment.

The only definition approaching official Jewish sanction is the one given by the prestigious Rabbi Louis Finkelstein, unofficial pope of American Jewry (he quoted it from an article on American Jews in the February 1936 edition of *Fortune* magazine): "The deliberately incited phobia which has produced the social and economic and sometimes physical pogroms of modern Germany, just as it produced the murderous pogroms of Czarist Russia."⁹ But, aside from the question of whether a phobia in the strict psychological sense can be "incited" by any means available to a vague socio-political tendency like "anti-Semitism," one must question who is doing this deliberate inculcating? It is manifestly true, as Bernard Lazare and Herzl say, that "anti-Semitism" has sprung up at all times and places that Jews have lived among non-Jews. But the implication that there is some colossal conspiracy against the Jews that crosses all temporal, geographical and ethnic lines since ancient Egypt does seem a bit excessive.

There are some who regard this kind of word-juggling as a peculiar talent of those mystical Zionists who are involved with the esoteric doctrines of Kabballism. In these arcane and little-known affairs, letters and syllables take on a bizarre significance not found in any other tongue. "Occult" experts today declare that there are certain vocal sounds and calligraphic shapes that can be used to conjure up powerful reactions in the everyday world of phenomena. This supposedly is why Hebrew is the preëminent language of sorcery, just as the six-pointed Star of David on the Zionist flag is perhaps the most common symbol in the "black arts."

Whatever the truth of all this may be — and science today is approaching closer to the long-derided "irrational" side of experience — there is no question of Zionist word wizardry in view of their success in making the ridiculous neologism "anti-Semitism" a powerful psychological weapon. Nothing is surprising

in this fraud-ridden business: it is a fact that the "anti-Semitism" conceit was coined in a half-jocular way by a 19th century Jewish journalist named Wilhelm Marr. That Marr himself was "anti-Semitic" is only one more wrinkle in the swirl.

Most Zionists Are Not True Semites

But this peculiar war of words rises to a final pitch of bewilderment in the fact that the people who angrily fling the epithet "anti-Semitic" in all directions are definitely not racial Semites themselves. This includes the great majority of the Zionist Jews who have seized lands held for thousands of years by Arabs in Palestine, in order to form the modern Israel entity.

These so-called Jews are actually descendants of a Mongolian people from Central Asia, who adopted Judaism by conversion around 740 A.D. They have no lineal connexion with the Biblical Hebrews, and hence only a squatters' claim to the crossroads of the Near East thousands of miles from where they originated. The name of this Oriental tribe is the Khazars and their history is extremely interesting. They are also known as Polish Jews or Russian Jews, and in Hebrew as *Ashkenazim* (from the Hebrew word for Germany). The descendants of the original Old Testament Jews of ancient Judea are called *Sephardim* or Spanish Jews, and there has been over the years considerable ill feeling between these two sectors.*

The Sephardics have always affected a social snobbery toward the Ashkenazim, but in approximately the past century and a half, the more forceful and numerous neo-Khazars have seized control of world Jewish affairs, largely through the financial activities of the Rothschilds and the half-dozen banking dynasties allied with them, in Europe and particularly in America. This is also the element that has provided the terrorist architects and present power structure of the Zionist seizure of Palestine.

Somehow, this extraordinary situation of the Semitic Palestinian people being overrun, slaughtered and finally driven out of their homeland by the non-Semitic "Russian Jew" Zionists of Khazar descent — who then trumpet to the world that opposers of this crime are "anti-Semitic" — begins to take on the

*See, for example, the recent books of Stephen Birmingham, *Our Crowd* and *The Grandees*.

proportions of a scenario in the contemporary "Theater of the Absurd."

The prominent Jewish writer, Arthur Koestler, grapples with this tragicomic affair in his 1976 study of the Khazars entitled *The Thirteenth Tribe*. Pointing out that "the large majority of surviving Jews in the world is of Eastern European — and thus perhaps mainly Khazar — origin," he correctly observes that this logically makes the term anti-Semitism "void of meaning." With huge understatement, Koestler declares that "the story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated."¹⁰ We would only quibble on one point: the hoax was not perpetrated by history.

Some Final Questions on 'Anti-Semitism'

In closing this short inquiry, three questions come to mind.

1. Since being branded an "anti-Semite" has become quite a stigma, placing in jeopardy the individual's economic and social welfare, should not the phrase be exactly and rationally defined? Inevitably someone is going to be mislabeled sometime. And yet the arch-Zionist Anti-Defamation League of B'nai B'rith, which usually has charge of wielding the branding iron, has repeatedly refused to answer queries from this committee asking for such a definition. We have sadly concluded by wondering whether that "uptight" organization should not more accu-

rately be called the Anti-Definition League!

2. What is a "Semite"? Is it or is it not a member of a racial group? According to the prevailing Jewish authority, Jewry is a religious group only, with no racial (*i.e.*, genetic) identity. Yet they continue tacitly to endorse a 19th century racialist conception of themselves every time they label an opponent "anti-Semitic." In order to get United Nations approval of a measure condemning religious discrimination recently, the so-called State of Israel gravely assented to having the word "anti-Jewish" substituted for "anti-Semitic." If the two are synonymous to any extent, would it not be more accurate if all Jewish organizations similarly dropped the meaningless and racist designation "anti-Semitic" in favor of "anti-Jewish"?

3. As we have seen, the majority of today's Jews are not descendants of the Old Testament Hebrews but of a Mongolian people of Central Asia called Khazars. These people were fairly recent converts to Judaism, as Arthur Koestler and earlier writers have shown. Yet, the non-Semitic Mongolian "Jews" are by far the most powerful in Jewish and Zionist affairs, and are the ones who quickest raise the cry of "anti-Semitism" against ideas or activities that irritate them. In the interest of historical accuracy, should not this peculiar but evidently necessary vocabulary of swear-words be enriched by the term "anti-Khazar"? At the very least, should not intelligent people realize that anti-Zionism does not equal "anti-Semitism"?

Chapter Two

Zion's Own 'Six Million' Plans

Semi-secret religious texts inculcate genocide and exploitation of others, while bemoaning as 'persecution' any opposition to the imperialist projects of organized Jewry . . .

ALTHOUGH IT MAY BE news to the trusting millions whose notions of history are limited to catchwords and clichés of the mass media and mass education, the Jewish persecution story did not begin with the supposed gas chambers of Auschwitz in 1942. Nor did the Zionist rape of Palestine suddenly materialize out of the busy brain of Chaim Weizmann in 1948.

Claims of terrible oppressions are as old as the special brand of "religious" literature that is cherished by Zionist Jews (remember the Egyptian and Babylonian captivities, among many other insults and injuries). This reaches its highest form in the strange and little-known books called the *Talmud* and the *Kabbalah*, which are virtually the objects of worship in Judaism.

But at the same time as these books purvey a sad tale of woe at the oppressions of the ancient Jews, they also trumpet brazen imperialism and hatred for other peoples. The non-Zionist rabbi Elmer Berger, in his *Partisan History of Judaism*, repeatedly condemns the *Talmud* and the *Torah* as outpourings of nationalist fanaticism. More important, he quite correctly identifies the Books of Moses as the source of modern Zionism.¹

But even the devoutest Christian, if he reads the Bible carefully, can discover countless declarations of

what this Chosen People means to accomplish in the world:

And thou shalt consume ["eat the spoils," according to the *Jewish Encyclopedia*, New York, 1907, "Gentiles," v. 5, p. 621] all the peoples which the Lord thy God shall deliver unto thee; thine eye shall have no pity on them. (*Deuteronomy* 7:16)

The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. . . The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies; he shall wound the head over many countries. (*Psalm* 110)

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world and all things that come forth of it.

For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter.

Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted in their blood.

For it is the year of the Lord's vengeance, and the year of recompense for the controversy of Zion. (*Isaiah* 34)

There are dozens more: the *Old Testament* is replete with this sort of thing, particularly the book of *Joshua*, which is a frightful chronicle of one mass murder heaped on another. Of course there is a tendency by Christians, who approach the *Old Testament* in an attitude of unthinking piety and rote overfamiliarity, to take the words at something less than face value, and in the mere sense of rhetoric or "Bible talk." To get the uninhibited and specifically Jewish restatement of these same ideas, one would have to look into the ancient Jewish lawbook — totally unknown among the non-Jews — the *Babylonian Talmud*:

For murder, whether of a Cuthean by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred; but of a Cuthean by an Israelite, there is no death penalty. (*Sanhedrin* 57a)

Murdering Goyim is like killing a wild animal. (*Sanhedrin* 59a; deleted in the Soncino English version.)

Even the best of the Gentiles should be killed. (*Abodah Zara* 26b, *Tosefot*. A *tosefta* is an offi-

cial addition to the *Talmud*; these have been gathered in special supplementary volumes that are studied by the rabbis along with the main work.)

If one is involved in the "occult," as so many fadists are today, the major literature of that area, the Jewish *Kabbalah*, will provide an even more gruesomely forthright plan of action:

Extermination of Christians is a necessary sacrifice. (Zohar, Shemoth)

All Israelites will have a part in the future world . . . The Goyim, at the end of the world will be handed over to the angel Duma and sent down to Hell. (Ibid., *Toldoth Noah* and *Lekh-Lekha*)

Tradition tells us that the best of the Goyim deserves death. (Ibid., *Vaikra Rabba* 14b; as with the Soncino *Talmud*, the more homicidal Zoharic passages have been omitted or toned down in the Sperling-Simon English version; however the comparatively recent DePauly French translation, from which these passages are re-translated, incorporates most of them.)

Citing of this latter bloodcurdling outburst always draws strong Jewish protest. Most deny that any such things are in their "law"; others say they are mistranslations or are torn out of context. But if that is the case, then there must be a very grave problem indeed of spurious interpolations in the major Jewish scriptures, for this "best of the Goyim must be killed" admonition apparently crops up in one form or another in a strikingly large number of rabbinical writings.*

Since few of these works are available to the general reader, and translations are unheard of, we will examine a somewhat more accessible version. The very same words may be seen quoted by modern Jewish scholars and attributed to the eminent Kabballistic rabbi, Simon ben Yohai. They are in the *Jewish Encyclopedia* (Isidore Singer, general editor; published by Funk & Wagnalls, New York, 1907), in the article titled "Gentiles." They have even been transliterated into English from the Hebrew: "**Tob shebe-goyyim harog**" — "The best of the Goyim is to be killed."

To be sure, the *Encyclopedia* blandly assures us that Simon said this because of "persecution." After all, shouldn't everyone be allowed at least one mur-

derous outburst to call for the destruction of his tormentors — not merely the guilty individuals, if any, but the entire group? And should not fellow members of the same religion treasure the words as if highly significant and see fit to reproduce them continuously for almost two thousands years after?

This word *Goyim* has been a troublesome one for Jewish writers in referring to non-Jewish people. Although cognate with the Semitic root *ger* meaning "stranger," the Hebrew *Goy* and plural *Goyim* have a highly contemptuous connotation, and when this became widely known translators of Zionist "holy" books began to shy away from direct use of the words. Instead, a number of innocuous-looking euphemisms, such as the "Cuthean" we saw in *Sanhedrin* 57a, came to be used. A footnote to this folio in the Soncino (London, 1935) edition says: "'Cuthean' (Samaritan) was here substituted by the censor for the original *goy* (heathen)." Such code words are widely used in Jewish scriptures, and the *Jewish Encyclopedia*'s "Gentiles" article gives a surprisingly frank explanation of how the process works:

This utterance has been felt by Jews to be due to an exaggerated antipathy . . . Hence in the various versions the reading has been altered. 'The best among the Egyptians' being generally substituted.²

If the antipathy is so exaggerated, one wonders why the entire declaration must be preserved — with or without euphemisms.

But why dwell upon such extremism? — is a common response of the dismayed liberal Gentile when presented with this unwholesome fare. Why dredge up these unfortunate products of a bygone age when brutality provoked outbursts and insults best forgiven and forgotten by both sides?

This is a commendable attitude, except that it forgets something: this forbidding literature has definitely not been consigned to the rubbish heap on which practically all other religio-national writings have ended. In fact, today's Jews still virtually worship the actual books and scrolls that embody it. Rabbi Morris N. Kertzer, for example, in his article "What Is a Jew?" in *Look* magazine, declared: "The *Babylonian Talmud* is the legal code which forms the basis of Jewish religious law, and it is the textbook used in the training of rabbis."³ The rabbi was not

*Others of these are examined in Appendix One, Page 159.

writing in 952 or 1592 but in 1952.

Rabbi Michael Rodkinsson (alias Frumkin) says in the foreword to his American edition of the *Talmud*: "The modern Jew is the product of the *Talmud*." Herman Wouk, a popular American Jewish writer, puts it somewhat more rapturously:

The *Talmud* is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs or ceremonies we observe — whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists — we follow the *Talmud*. It is our common law.⁴

In recent times, there was probably no Jewish scholar and religious leader more revered than Rabbi Louis Finkelstein, chancellor of the Jewish Theological Seminary in New York. He wrote:

The study of the Law is believed to be a foretaste of the immortal life, for the Sages of the *Talmud* believe that Paradise itself could offer men no nearer communion with God than the opportunity of discovering His will in the study of the Law.⁵

So it should be clear, then, that these writings are by no means incidental or obsolete in Jewish life, as some apologists have tried to pretend to the outside world. Before we continue, however, it is only fair to warn the neophyte that he is risking a death curse by poking about here! —

A Goy who pries into the *Talmud* is condemned to death, for it is written, it is our inheritance, not theirs. (*Sanhedrin* 59a)

To communicate anything to a Goy about our religious relations would be equal to the killing of all Jews, for if the Goyim knew what we teach about them, they would kill us openly. (*Libbre David* 37)

Sex Mania and Believability

The Jewish sages were not exclusively interested in homicide. Sexuality — particularly in its less conventional modes — is a strong rival for their attentions:

Adam had intercourse with every beast and animal, but found no satisfaction until he [obscenity] Eve. (*Yebhamoth* 73a)

Baby girls bring dire punishment on those who have intercourse with them when they are menstruating. (*Sanhedrin* 55b, 69a. One can only wonder at what kind of "baby girls" would menstruate — and at the mental health of those who meditate on sexual relations with them.)

Sexual intercourse is permitted with a dead relative regardless of whether he or she was single or married. (*Yebhamoth* 55b)

When a grown man has intercourse with a little girl, it is nothing, for when the girl is less than three years old, it is as if one puts a finger into the eye — tears come to the eye again and again; and so does virginity come back to the little girl under three years. (*Kethuboth* 11b)

This repulsive line of thinking is dwelt upon and reverted to more than many other Talmudic precepts, especially in the tractates *Sanhedrin* and *Yebhamoth*.

Sanhedrin 54b-55a starts a different tack and permits sodomy with the three-year-old girl (and boy under nine), as does Folio 58b and an editorial note to it in the contemporary Soncino edition. The latter also allows sodomy with a neighbor's wife, as does *Nedarim* 20b with one's own wife. *Sanhedrin* 78a allows an ultimate form of this peculiar vice: sodomy with a *terefah* (person dying — or dead — of a fatal disease), so long as the act is committed in the presence of a *Beth din* rabbinical court! Was Isaiah right when he said that "they declare their sin as Sodom and they hide it not"?

The bloody, the sadistic, the obscene is a preoccupation of the Zionist-Talmudist "sages" and they return to it again and again, like the Biblical dog to his vomit. One of the more lengthy discussions of the topic is in *Kethuboth* 5b-6a. The controversy here centers on whether a first marital intercourse that happened to occur on Sabbath would be a violation of the rule against work on that day. After rather deliciously meditating on whether the bride turned out to be a virgin, whether any bleeding was the result of an injury or of menstruation (another favorite topic), whether "the opening" thus formed was a hindrance or a help to the bride, the Pharisaic lawmakers conclude that such intercourse is not labor and is permissible because "any act of damage does not constitute labor in regard to Sabbath"! (Emphasis supplied.)

One day a study of *psychopathia sexualis* in this unique religion espoused by Zionists will have to be made. Allan Edwardes has only broken the surface crust in his suppressed 1967 book *Erotica Judaica*. The topic is certainly a broad one, and could well afford a life's work to a conscientious scholar. We shall make only the general observation that the

Pharisaic religion seems to have had a pronounced tendency to sex-worship. This had to do not only with the rabbis' fascination with lickerish subjects but actually went so far as to institutionalize "sacred" prostitution. In fact there are indications in the *Talmud* that part of the income of the Temple at Jerusalem before it was burnt out by the Romans, was derived from the earnings of the *kadoshim*, or sacred whores, male and female, who lived and plied their trade right on the premises.

A Talmudic exegesis on sacred prostitution can be read in *Sotah* 26b, where it says: "Money given by a man to a harlot to associate with his dog. Such an association is not legal adultery. If a man had a female slave who was a harlot and he exchanged her for an animal, it could be offered." In *'Abodah Zara* 62b, we are told that "a harlot's hire . . . is permitted." A footnote in the Soncino version adds: "To be devoted to the Temple, in spite of the law of *Deut. XXIII, 19.*" So much for the *Holy Bible*.

The Zionists probably derived this unlovely attitude during their sojourn in ancient Babylonia. Classical writers were generally shocked at the goings-on there: Strabo remarks that the Babylonian debauchery was so excessive that it effected even Alexander of Macedonia, to the point where he was "terrified." He had gone there to take part in the huge public orgies, and finally died there after a meeting with the Jewish leaders, supposedly of "fever." Religious Jews, even today, look upon themselves as being on a sort of exile out of a spiritual home in ancient Babylon, as the *Jewish Encyclopedia*'s article "Babylonia" shows. Yet, ancient non-Jewish commentators were practically unanimous in recording that there was no more corrupt sinkhole on earth; an excellent summary of this opinion is given by Paul Lacroix in his *History of Prostitution*.

No sampling of the *Babylonian Talmud*'s wisdom would be complete without a consideration of some of the medical remedies of Tractate *Gittin* (including faeces of white dog, rotten chicken stuck to the head and red heifer hairs), or the wordy ruminations on pus, clots, dung and all the frightening subcategories of filth in Tractate *Mikvaoth* 8.

There is even a Talmudic ethical precept that might well serve for the personal credo of the Menachem Begin and the Irgun-Stern gangsters in such

terrorist attacks as the 1948 Deir Yassin massacre:

When one finds that evil appetites are taking hold of his senses, let him repair to some place where he is unknown; there let him dress himself in black and indulge the impulses of his heart. (*Mo'ed Katan* 17a)

Those Gentiles who think of themselves as Christians, or who admire the figure and teachings of Jesus Christ, should be interested in how the rabbis privately savage the Savior:

Jesus fornicated with his jackass. (*Sanhedrin* 105a-b)

Jesus is in hell and is being punished by being boiled in hot semen. Christians are boiled in s--t. (*Gittin* 57a)

* * *

One could go deliriously on and on: the *Talmud* resembles a set of encyclopedias in size and scope. But distaste quickly sets in, and we finally have to stop and consider: how credible are claims of gigantic persecutions that have constantly through all history been made by a people whose holiest scriptures are couched in such incredible terms? In psychiatry there is a word for the mentally unbalanced condition characterized by a preoccupation with and speaking of filth: coprolagnia. Is this, perhaps, a trait of the Zionist Talmudists? Does it indicate an unhealthy compulsion, or even some fundamental moral aberration? If a man chatters about raping baby girls and the wonders of dung one minute (or subscribes to a "law" that sanctions this), and the next minute claims that six millions of his fellow Talmudists were done to death in a few months in Germany and Poland — how seriously shall we take him?

Persecution: A Historical Perspective

So much for ancient mandates of destruction and degradation. The question is, how have actions matched up with words?

We might mention — referring once more to the *Holy Bible* — that the first master-race concept was elaborated, not by De Gobineau or Adolf Hitler but by Moses, who held that Jews are of direct divine origin. The first total extermination of an enemy, the Canaanites, was ordered by the same man, when he

and his folk made the first of their many forays to try seizing Palestine.

The world had to wait a little for the first concentration camps, however. They were not invented until the reign of King Solomon. The British were the next to use them, for the women, children and elderly people of the Boer Dutch who had the unmitigated gall to refuse to turn over their land to British Army troops. The "land of hope and glory" boys were filibustering in South Africa on behalf of such pound-sterling characters as Cecil Rhodes, his master Rothschild, Wernher, Beit, and the former stage conjuror turned financier, Barnato, who wanted the diamonds and gold under the Boer farms. (Rhodes, so far as we know, was a Gentile.)

Slave labor began when victors in battle stopped slaying their captives and fathers began auctioning off superfluous children. But the Jews were by no means as opposed to the practice as they suddenly became when the Communist '48er refugees from Europe started promoting the *casus belli* of the American Civil War. In *II Chronicles* (2:16-17), and many other places, we read of the reduction of the Canaanites — those Palestinians of the ancient world, whose lands the Israelites had invaded — to total slavery. And, unhappily, Jews were the proverbial slave dealers all through European history, culminating in Aaron Lopez and his New England syndicate who brought the first Negroes to America.

Zionists like to imply that their oppressions in this modern era are something special, at a new order of magnitude, and that things generally got extra-horrible in this regard when Hitler came to power in Germany. However, a glance into history will show that Zionist Jews have been sinned against by *all* nations and races among whom they have settled.

Is this solely because of the hatred by Christians for a religion they disliked? Evidently not, since the Zionist historian Josephus reports that a huge massacre was carried out by *Jews against Christians* in the Jerusalem area in the First Century.⁶ Of course, this was long before any "pogroms" or "extermination camps" were set up by Christians. Josephus also tells of a Jewish band called the *Sicarii* who operated as a sort of early-day Murder Incorporated in Jerusalem. An extremely crafty group, they were zealots related to the sect who were to give the Roman Empire so

much trouble in the eastern Mediterranean area. They used concealed weapons, such as daggers hidden under their clothing, and striking their victims from behind when walking past them in the streets. Afterward, Josephus says, the *Sicarii* would join the hue and cry over the person knifed by them, greatly adding to the aura of terror.

A related group, Josephus says, were "deceivers and imposters," who "under the pretense of divine inspiration to foster revolutionary changes, persuaded the multitudes to act like madmen, and led them out into the desert under the belief that God would there give them tokens of deliverance."⁷

The Roman historian Eusebius reports that, when the Jews of Alexandria began their revolt simultaneously with other Jews all over Egypt in 115 A.D., they killed "several hundred thousand Egyptians."⁸ What Gentile clergyman remembers these unfortunates, or sets up any yearly commemoration for them as the rabbis do with their various Purims and other holidays for all the Jewish "martyrs" of all times? Historian Dio Cassius had this to say of the great Jewish uprising against Rome:

Then the Jews in Cyrene [on the modern Tripoli coast of North Africa], choosing as their leader one Andreas, slew the Romans and Greeks, and devoured their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards; some they threw to wild beasts; others were compelled to fight in single combat, so that in all 220,000 were killed. In Egypt they did many similar things; also in Cyprus, led by one of them named Artemion; and there another 240,000 were slain.⁹

Is Dio Cassius lying? It's possible, but the sawing, at least, has perfectly clear precedent in the Good Book: in *I Chronicles* 20:3, we read that King David took the captured Ammonite people "and cut them with saws, and with harrows of iron, and with axes."

Plus ça change, plus c'est la même chose — the more it changes, the more it is the same. Nowadays, when our Menachem Begins and other Israel terror experts attack an Arab town, they always justify themselves by citing the Bible. The mere existence of a book does not prove previous ownership of land, of course: anyone can write a book. But they are eminently correct in that the Zionist modus operandi has not changed basically in two thousand years.

R. Johanan said: A heathen who studies the Torah deserves death, for it is written, *Moses commanded us a law for an inheritance*;¹ it is *our inheritance*, not theirs.² Then why is this not included in the seven laws?—[On the reading *morasha* [an inheritance], he steals it; on the reading *me'orashah* [betrothed], he is guilty as one who violates a betrothed maiden, who is stoned.⁴ An objection is raised: R. Meir used to say, Whence do we know that even a heathen who studies the Torah is as a High Priest? From the verse, [Ye shall therefore keep my statutes, and my judgments:] which, if man do, he shall live in them.⁵ Priests, Levites, and Israelites are not mentioned, but *men*: hence thou mayest learn that even a heathen who studies⁶ the Torah is as a High Priest!—That refers to their own seven laws.⁷

'R Hanania b. Gamaliel said: [They were also commanded] not to partake of the blood drawn from a living animal.'

Our Rabbis taught: *But flesh with the life thereof, which is the blood thereof, shall ye not eat*,⁸ this prohibits flesh cut from the living animal. R. Hanania b. Gamaliel said: It also prohibits blood drawn from a living animal. What is his reason?—He reads the verse

(1) Positive: to dispense justice; negative: to refrain from injustice. But the Sabbath is entirely positive. (2) Deut. XXXIII, 4. (3) This seems a very strong expression. In the J. E. (loc. cit.) it is suggested that R. Johanan feared the knowledge of Gentiles in matters of Jurisprudence, as they would use it against the Jews in their opponents' courts. In support of this it may be observed that the Talmud places R. Johanan's dictum (which, of course, is not to be taken literally) immediately after the passage dealing with the setting up of law courts by Gentiles. It is also possible that R. Johanan's objection was to the studying of Oral Law by Jewish Christians, as the possession of the Oral Law was held to be the distinguishing mark of the Jews. It is significant that it was R. Johanan who also said that God's covenant with Israel was only for the sake of the Oral Law. (Cf. Ex. Rab. 47.) (4) In Pes. 49b two opinions on the reading of this verse are recorded. One view is that it should be read, *Moses commanded us a law for an inheritance* (*morasha* מָרָשָׁה), in accordance with the Scriptural text. Another version is, *Moses commanded us a law for a betrothal* (reading *me'orashah* מְאַרְשָׁה = מְאַרְשָׁה, i.e., as something betrothed, consecrated to us, from מְאַרְשָׁה = מְאַרְשָׁה). On the first view, this prohibition is included in that of robbery; on the second, in that of adultery. (5) Lev. XVIII, 5. (6) Which includes observing. (7) It is meritorious for them to study these; but not laws which do not pertain to them. (8) Gen. IX, 4.

400

free again [to others]?—R. Huna said: From the time that she goes bareheaded in the streets.¹

R. Eleazar said in R. Hanina's name: If a heathen had an unnatural connection with his wife, he incurs guilt; for it is written, *and he shall cleave*, which excludes unnatural intercourse.² Raba objected: Is there anything for which a Jew is not punishable and a heathen is?³ But Raba said thus: A heathen who violates his neighbour's wife unnaturally is free from punishment. Why so?—[Scripture saith:] *To his wife, but not to his neighbour's; and he shall cleave*, which excludes unnatural connection.

R. Hanina said: If a heathen smites a Jew, he is worthy of death,⁵ for it is written, *And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian*.⁶ R. Hanina also said: He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, *One who smiteth⁷ man* [i.e. an Israelite] *attacketh⁸ the Holy One*.⁹

(Memorize: *וְיִשְׁׁבֵן, מִסְרָאֵם, סַבְּעָמָן*.) Resh Lakish said: He who lifts his hand against his neighbour, even if he did not smite him, is called a wicked man, as it is written, *And he said unto the wicked man, Wherefore wouldst thou smite thy fellow?*¹¹ 'Wherefore hast thou smitten' is not said, but *wherefore wouldst thou smite*, shewing that though he had not smitten him yet, he was termed a wicked man. Ze'iri said in R. Hanina's name: He is called a sinner, for it is

(1) Even non-Jewish married women did not walk bareheaded in the streets, and this bondwoman, though not legally married, would do likewise. If she appeared bareheaded, it was a sign that her connection with the slave to whom she had been allotted was now broken. (2) His wife derives no pleasure from this, and hence there is no cleaving. (3) A variant reading of this passage is: Is there anything permitted to a Jew which is forbidden to a heathen. Unnatural connection is permitted to a Jew. (4) By taking the two in conjunction, the latter as illustrating the former, we learn that the guilt of violating the injunction 'to his wife but not to his neighbour's wife' is incurred only for natural, but not unnatural intercourse. (5) [By the Hand of God, v. *Yad, Melakim*, I, 6]. (6) Ex. II, 12. Thus Moses slew the Egyptian for striking an Israelite, proving that he had merited it. (7) Deriving *mokesh* from *nakosh*. (8) *Yala'* יָלָא, is here derived from *loa'* לְאָה, the jaw: lit., 'smiteth the jaw'. (9) Prov. XX, 25. (10) V. p. 387 n. 8. (11) Ex. II, 13.

398

PHOTOSTATIC EXCERPTS FROM THE JEWISH TALMUD

Even though it resembles a set of encyclopedias, the unexpurgated *Babylonian Talmud* will probably not soon become a selection of Axel Rozin's Book-of-the-Month

Club. Because it contains so many insulting passages that allow oppression and even murder of non-Jews, the *Talmud* will continue to be published in small "controlled

cause her to be a whore; R. Eliezer said: This refers to marrying one's [young] daughter to an old man. R. Akiba said: This refers to the delay in marrying off a daughter who is already a *bogereth*.¹

R. Kahana said on R. Akiba's authority: The only poor in Israel is the subtly wicked and he who delays in marrying off his daughter, a *bogereth*.² But is not one who thus delays himself subtly wicked?³—Abaye answered: [76b] This is its meaning: Which poor man is subtly wicked? He who delays marrying off his daughter, a *bogereth*.

R. Kahana also said on R. Akiba's authority: Beware of one who counsels thee for his own benefit.⁵

Rab Judah said in Rab's name: One who marries his daughter to an old man or takes a wife for his infant son, or returns a lost article to a Cuthean,⁶—concerning him Scripture sayeth, [that he bless himself in his heart saying, *I shall have peace, though I walk in the imagination of mine heart*] to add drunkenness to thirst: *The Lord will not spare him.*⁷

An objection was raised: He who loves his wife as himself and honours her more than himself,⁸ and leads his children in the right path, and marries them just before they attain puberty—of him Scripture saith, *And thou shalt know that thy tabernacle shall be in peace and thou shalt visit thy habitation, and shalt not sin.*⁹—If just before puberty, it is different.

Our Rabbis taught: He who loves his neighbour, displays

(1) Having attained puberty, she may become unchaste if not married. Marriage, of course, was then at a far earlier age than now. (2) This is explained further on. (3) Why 'and he who delays etc.': the two are identical. His wickedness consists in that he keeps her unmarried, that he may profit by her labour whilst endangering her chastity. (4) Through his poverty he delays her marriage, that he may profit from her labour. The poor man has no other opportunity of cunning wickedness (5) Lit., 'in his own way'. (6) V. p. 388, nn. 5—6. (7) Deut. XXIX, 18ff. i.e., the associations involved in these practices are displeasing in the eyes of the Lord. [How bitter must have been the persecution of the Jews under Ardeshir (v. Funk, *op. cit.* 1, pp 66 ff.) to have provoked gentle Rab to this harsh utterance.] (8) By providing her with fine ornaments (Rashi). (9) Job. V. 24. This proves that it is meritorious to marry off one's children whilst minors.

is far.¹ The Rabbis said: His name is 'the leper scholar,' as it is written, *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.*²

R. Nahman said: If he [the Messiah] is of those living [to day], it might be one like myself, as it is written, *And their nobles shall be of themselves, and their governors shall proceed from the midst of them.*³ Rab said: If he is of the living, it would be our holy Master;⁴ if of the dead, it would have been Daniel the most desirable man.⁵ Rab Judah said in Rab's name: The Holy One, blessed be He, will raise up another David for us,⁶ as it is written, *But they shall serve the Lord their God, and David their king, whom I will raise up unto them:*⁷ not 'I raised up', but 'I will raise up' is said. R. Papa said to Abaye: But it is written, *And my servant David shall be their prince [nasi] for ever.*⁸—E.g., an emperor and a viceroy.⁹

R. Simlai expounded: What is meant by, *Woe unto you, that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.*?¹⁰ This may be compared to a cock and a bat who were hopefully waiting for the light [i.e., dawn]. The cock said to the bat, 'I look forward to the light, because I have sight; but of what use is the light to thee?' ¹¹ [99a] And thus a *Min*¹² said to R. Abbahu: 'When will the Messiah come?' He replied, 'When darkness covers those people.'¹³ 'You curse me,' he exclaimed. He retorted, 'It is but a verse: *For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall shine upon thee, and his glory shall be seen upon thee.*'¹⁴

It has been taught: R. Eliezer said: The days of the Messiah

(1) Lam. I, 16. (2) Isa. LIII, 4. (3) Jer. XXX, 21: this description fitted R. Nahman, who, as the son-in-law of the Resh Galutha, enjoyed great power and prestige. (4) I.e., R. Judah the Nasi, generally called Rabbi *par excellence*. (5) [Preferably, if of the living, our holy Master (would be the type) of the Messiah; if of the dead, Daniel.] (6) Lit., 'for them'. (7) Ibid. XXX, 9. (8) Ezek. XXXVII, 25: prince (*nasi*) is a lower title than king. (9) The second David shall be the king, and the former David shall be his viceroy. (10) Amos V, 18. (11) Thus Israel should hope for the redemption, because it will be a day of light to them: but why should the Gentiles, seeing that for them it will be a day of darkness? (12) V. p. 604, n. 12. (13) Alluding to the questioner and his companions. (14) Isa. LX, 2.

circulation" editions that will not be given mass attention. Even so, however, translations out of the Hebrew are always very carefully done, with the most offensive passages omitted or toned down. This particular tractate, *Sanhedrin*, contains a long and disturbingly sadistic description

of the torturing and murder of a mysterious, unnamed man, who nevertheless must have been of some importance. Many Hebrew scholars believe that he secretly represents Jesus Christ, whom Talmudists bitterly despise. It should be noted that the material reproduced here is at several levels of legal

Raba said: Where an ox upon hearing the sound of a trumpet goes and upon hearing [again] the sound of a trumpet goes [a second time], and upon hearing [again] the sound of a trumpet goes [a third time], the ox will become *Mu'ad* with reference to the hearing of the sound of trumpets. Is not this self-evident?—You might have supposed that [the goring at] the first [hearing of the sound of the] trumpet [should not be taken into account as it] might have been due merely to the sudden fright that came over the ox.¹ We are therefore told [that it would be taken into account].²

MISHNAH. IN THE CASE OF PRIVATE OWNER'S³ CATTLE⁴ GORING AN OX CONSECRATED TO THE TEMPLE, OR CONSECRATED CATTLE GORING A PRIVATE OX, THERE IS NO LIABILITY, FOR IT IS STATED: THE OX OF HIS NEIGHBOUR,⁵ NOT [SUCH] AS IS CONSECRATED TO THE TEMPLE,⁶ WHERE AN OX BELONGING TO AN ISRAELITE HAS GORED AN OX BELONGING TO A CANAANITE, THERE IS NO LIABILITY,⁶ WHEREAS WHERE AN OX BELONGING TO A CANAANITE GORES AN OX BELONGING TO AN ISRAELITE, WHETHER WHILE TAM OR MU'AD,⁷ THE COMPENSATION IS TO BE MADE IN FULL.⁸

GEMARA. The [ruling in the] Mishnah is not in accordance

(1) So that full compensation should begin with the fifth occasion. (2) And full liability will commence with the fourth goring at the sound of a trumpet. (3) [Mishnah text: 'of an Israelite'.] (4) Lit., 'ox'. (5) Ex. XXI, 35. (6) As Canaanites did not recognise the laws of social justice, they did not impose any liability for damage done by cattle. They could consequently not claim to be protected by a law they neither recognised nor respected; cf. J. T. a.l. and Maim. *Yad, Niz. Mum.* VIII, 5. [In ancient Israel as in the modern state the legislation regulating the protection of life and property of the stranger was, as Guttmann, M. (HUCA, III 1 ff.) has shown, on the basis of reciprocity. Where such reciprocity was not recognised, the stranger could not claim to enjoy the same protection of the law as the citizen.] (7) I.e., the ox that did the damage. (8) So that they should guard their cattle from doing damage. (Maim. *loc. cit.*)

211

if it is not bounded all round, how much does he acquire [by one stroke of the spade]?—R. Papa said: The length of a furrow

Rab Judah said in the name of Samuel: The property of a heathen⁹ is on the same footing as desert land; whoever first occupies it acquires ownership. The reason is that as soon as the heathen receives the money he ceases to be the owner, whereas the Jew does not become the owner till he obtains the deed of sale.⁴ Hence [in the interval] the land is like desert land and the first occupier becomes the owner.⁵ Said Abaye to R. Joseph: Did Samuel really say this? Has not Samuel laid down that the law of the Government is law,⁶ and the king has ordained that land is not to be acquired save by means of a deed? R. Joseph replied: I know nothing of that.⁷ [I only know that] a case arose in Dura di-ra'awatha⁸ in which a Jew bought land from a heathen and another Jew came and dug up a little of it, and when the case came before Rab Judah he assigned the land to the latter. Abaye replied: You speak of Dura di-ra'awatha? There the fields belonged to people who hid themselves and did not pay the tax to the king, and the king had ordered that whoever paid the tax⁹ should have the usufruct of the field.¹⁰

(1) This is the explanation of Tosaf. According to Rashb. the translation should be: 'If it is not bounded all round, how much must he dig up?' In either case we must supply the words 'according to Rab'. (2) According to Tosaf. this was a fixed measure of length. (3) The reference, as appears from what follows, is to property sold by a heathen to an Israelite who has paid the money but not yet received the deed of sale. (4) The rule was that if a Jew bought land from a Jew, it remained in the ownership of the seller until the purchaser had received the title-deed, and either could retract until that time. But if a heathen sold land to a Jew, neither could retract so soon as the money had been paid, though in this case too the Jew did not become owner till he had received the title-deed. (5) He must, however, reimburse the purchaser (v. Rashb. and R. Gersh.). (6) [On the scope of this dictum, v. Abrahams, I., *Pharisaism and the Gospels*, I, 62ff.] (7) As much as to say that he did not believe the king had ordained this. (8) The name of a village. According to others, 'a village of shepherds'. [Obermeyer, *op. cit.*, p. 142, identifies it with Dur on the Tigris, north of Bagdad.] (9) In that case the Jew who came and did the digging. (10) Hence we cannot infer from this that land bought from a heathen is not like desert land.

222

authority. The passages designated "Mishnah" and set in small capitals are supposed to be the ultimate and original law of God, as transmitted through Moses. "Gemarah" represents commentary by early rabbis, which is also binding as judicial opinion, in the same way as precedent is considered in

all courts of law. The footnotes are strictly modern interpretations — many of which attempt to soften or explain away bigoted and unjust decrees made above. The fact is, however, that these appendages have no standing whatever as "law." They are of value only as background information.

כישר שבגויים הרוג

“Even the best of the Goyim must be killed.” *Babylonian Talmud, Tractate Abodah Zara 26b. Tosefoth.*

אמר רבי יוחנן גוי שעוסק בתורה
חייב מיתה

“Rabbi Johanan says: A Goy who prays into the Law must be killed.” *Babylonian Talmud, Sanhedrin 59a.*

הסיד חיות הקליפות ותמייתם
ואו תעללה עלייך השבינה באילו
הקרת קטורת

“Take the life of the *Klifoth* (empty husks of evil) and kill them, and you will please God the same as one who offers incense to him.” *Sepher Or Israel 177b.*

אסור לرحم עליהם שנאמר ולא
תחנם לפיכך אם ראה נוי עובד
כו”ם אובד או טובע בנהר לא
יעלנו: ראהו נטוי למות לא
יצילנו אבל לאבדו בידו או
לרפחו וכיוצא בזה אסור טפנין
שאינו עושה עמן מלחמה

“Do not have pity for them, for it is said: Show no mercy unto them (*Deuteronomy 7:2*). Therefore, if you see an *Akum* in difficulty or drowning, do not go to his help. And if he is in danger of death, do not save him. But it is not right to kill him by your own hand by shoving them into a well or in some other way, since they are not at war with us.” *Hilkoth Akum, 10:1.*

SCRIPTURAL HEBREW ORIGINALS OF VARIOUS GENOCIDAL PASSAGES

This arcane material is based upon another of those books that has never received any publicity: a study of race hatred in the ancient Jewish scriptures originally published in Russia, 1892, by Father J. B. Pranaitis, and subsequently reprinted in English as *The Talmud Unmasked*. It has been contended that Zionist imperialism

takes root in these objectionable doctrines. Talmudists, however, deny that such words exist in their books. Perhaps what is needed is the formation of an international panel of linguists to determine once and for all if such things are part of Hebrew scriptures, and if so, to call upon Jews of goodwill to repudiate them as outworn bigotry.

master, approving this construction, explains that, in his view, the passage teaches that as the sin-offering works atonement for Israel, so does benevolence for the Gentiles.

The following anthology of haggadic observations on non-Israelites or Gentiles is arranged chronologically, as it is essential that the time-element be kept in view and that the opinions of one tanna be not taken as those of the Talmud.

Of Gamaliel II. is recorded a conversation with two pseudo-proselyte generals, who, being sent to investigate Jewish practices, take exception only to the provision permitting to a Jew the use of property stolen from a non-Jew (Sifre, Deut. 34; B. K. 38a—the law which, in regard to the damage done by a goring ox, does not put Jew and Gentile on an equal footing). In Yer. B. K. 4b they censure also the prohibition of Jewish women from attending non-Jewish women as midwives and nurses. Gamaliel is reported to have repealed the obnoxious law on the use of stolen property (see Grätz in "Monatsschrift," 1881, p. 493).

Eliezer b. Hyrcanus is less tolerant. According to him, the mind of every non-Jew is always intent upon idolatry (Giṭ. 45b). The cattle of a heathen is unfit for sacrifices ('Ab. Zarah 23b). Explaining Prov. xiv. 34, he maintains that the non-Jews only practise charity in order to make for themselves a name (B. B. 10b; Pesik. 12b; Gamaliel is credited with the same opinion in B. B. 10b). The persecutions which, at the instigation of Judeo-Christians, Eliezer had suffered at the hands of the Romans may explain his attitude, as well as his opinion that the Gentiles have no share in the life to come (Tosef., Sanh. xiii. 2; Sanh. 105a). He nevertheless cites the example of a non-Jew, Dama b. Netina, as illustrative of the command to honor father and mother (Kid. 31a; 'Ab. Zarah 23b; comp. Yer. Peah 15c; Kid. 61b; Pesik. R. xxiii.).

Joshua b. Hananiah, contrary to Eliezer b. Hyrcanus, contends that there are righteous men among the Gentiles, and that these will enter the world to come (Tosef., Sanh. xiii. 2), though as a rule Gentiles cling to vain things and are rejected (Prov. xxviii. 19; Gen. R. lxxxii.). He excludes the descendants of Amalek from the Messianic kingdom (Sifre, Deut. 310; Mek., Yitro, 57a); while all other Gentiles will adopt monotheism ('Ab. Zarah 24a; comp. Pesik. 28b). He is of the decided opinion that Gentiles (heathen) may lead a righteous life and thus escape Gehenna (see Zunz, "G. V." p. 269, note d; Bacher, "Ag. Tan." 1. 159). It is also reported of Joshua b. Hananiah that in a dialogue with the emperor Hadrian—who insisted that, as God's name was not mentioned in those parts of the Decalogue addressed to all men, the Gentiles were preferred, Israel being threatened with greater punishments—he controverted that monarch's conclusions by means of an illustration not very complimentary to the Gentiles (Pesik. R. xxi.).

Eleazar of Modi'in, in reference to Mekh. iv. 5, explains that Israel, though guilty of the same sins as the Gentiles, will not enter hell, while the Gentiles will (Cant. R. ii. 1). In another of his homilies, however, he speaks of the joy with which the Gentiles blessed Israel for having accepted the Decalogue (Zeb. 116a). On the whole, he is very bitter in his condemnations of the heathen. "They profit by their deeds of love and benevolence to slander Israel" (referring to Jer. xi. 3; B. B. 10a).

Eleazar ben Azariah maintains, on the basis of Ex. xxi. 1, that a judgment rendered by a non-Jewish (Roman) court is not valid for a Jew (Mek., Mishpatim). There is also recorded a high tribute which he paid to a heathen servant, Tabi, who was so worthy that Eleazar declares he felt that he himself ought to be the servant (Mishle to Prov. ix. 2).

Ishmael ben Elisha used to reply to the heathen's benedictions and imprecations: "The word befitting you has long since been uttered." Asked for an explanation, he referred to Gen. xxvii. 29 (Hebr.): "Those that curse thee shall be cursed; those that bless thee shall be blessed" (Gen. R. lxvi.). In order to protect Jews he would decide in their favor, using the non-Jewish or the Jewish code as suited the occasion (Sifre, Deut. 16: in B. K. 113a this is given as a prescription of his for others to follow, against which Akiba, recognizing that this would be a profanation of God's name, protests "mi-pene kiddush ha-Shem").

Akiba, like Hillel, declared the command to love one's neighbor as oneself (Lev. xix. 18) to be the fundamental proposition of religion (Sifre, Kedoshim, ed. Weiss, p. 80a; Yer. Ned. 41c; Gen. R. xxiv.; comp. Ab. R. N. 14; Ab. R. N. xxxix.). Robbery of which a Gentile is the victim is robbery (B. B. 113a). For his opinion of the non-Jewish peoples, the "Dialogue Between Israel and

the Gentiles" is characteristic (Mek., Beshallah, ed. Weiss, p. 44b; Sifre, Deut. 343; Cant. R. i. 3, v. 9, vi. 1). In another dialogue, Israel's monotheism is shown to be far superior to the ever-changing belief of the Gentiles (Mek., Yitro, x.). His contempt for the folly of idolatry as practised by the Romans is apparent in his conversation with Rufus, in which he compares the gods to dogs (Tan. Terumah, ed. Stettin, p. 139; comp. Grätz, "Gesch." iv. 447).

Among Akiba's disciples Tarphon is noted for his antipathy to the Judeo-Christians, whose books he would burn without regard for the name of God occurring therein, preferring the temple of idolaters to them (Shab. 116a).

Jose the Galilean rebukes Israel for its inconstancy, which he contrasts with the fidelity shown by the Gentiles to their ancestral beliefs (Sifre, Deut. 87). The good done by Gentiles is rewarded (see Gen. xxiii. 5; Sifra, Ahare Mot, 85b).

Judah ben Baba holds that by the customs of the heathen forbidden in Lev. xviii. 3 were meant the cosmetic arts (Sifra, 80a; see commentary of Abraham ben David *ad loc.*; comp. Tosef., Sotah, xv. 9; Shab. 62b).

The warning against the practises of the heathen in Lev. xviii. 3 is interpreted by R. Meir (Sifra, 85b) to refer to the superstitions "of the Amorites" (enumerated in Shab. 67a; comp. Mishnah vi., last section). He would not permit Jews to visit the theaters (arenas) of the Gentiles, because blood is spilled and idols are worshiped there (Tosef., 'Ab. Zarah, ii. 5; 'Ab. Zarah 18b; Yer. Sanh. 40a; Ab. R. N. xxi.). Intolerant of idolatry ('Ab. Zarah i. 5, 8; ii. 2, 4; iii. 1; Blumenthal, "Rabbi Meir," pp. 82 *et seq.*), it was Meir who insisted that in Lev. xviii. 5 the word "man," not "priest," "Levite," or "Israelite," occurs, and thus claimed that a non-Jew versed in the Torah equals in rank the high priest (B. K. 38a; Sanh. 59a; Sifra, 86b, where II Sanh. vii. 19 [“ha-adam”]; Isa. xxvi. 2, “gol zaddik”; Ps. xxviii. 1, “zaddikin,” and cxxv. 4, “le-tobin,” are similarly applied to Gentile and Jew alike). He was on

R. Meir. a footing of intimacy with the Gentile philosopher Euonymos of Gadara (Grätz, *l.c.* iv. 409).

In an anecdote, significant as indicating the freedom of intercourse between Jew and Gentile, Meir illustrates the cynical materialism of a rich heathen who, angry at the lack of a trifle at his banquet, which offered "whatever was created in six days," broke a rich plate; pleading that, as the world to come was for Israel, he had to look to this world for his pleasures (Pesik. 59b; Num. R. xxi.). Meir has a conversation with a "hegemon," who expresses his contempt of Israel, calling the Israelites slaves; whereupon Meir shows that Israel is a wayward son, always finding, if ready to repent, the father's house open (Jellinek, "B. H." 1. 21). This anecdote, also, is significant as showing the sentiments of the Gentiles toward the Jews.

Simon ben Yohai is preeminently the anti-Gentile teacher. In a collection of three sayings of his, beginning with the keyword **טוֹב** (Yer. Kid. 66c; Massek. Soferim xv. 10; Mek., Beshallah, 27a; Tan., Wayera, ed. Buber, 20), is found the expression, often quoted by anti-Semites, "Tob shebe-goyyim hurog" (= "The best among the Gentiles deserves to be killed"). This utterance has been felt by Jews to be due to an exaggerated antipathy on the part of a fanatic whose life experiences may furnish an explanation for his animosity; hence in the various versions the reading has been altered, "The best among the Egyptians" being generally substituted. In the connection in which it stands, the import of this observation is similar to that of the two others: "The most pious woman is addicted to sorcery"; "The best of snakes ought to have its head crushed" (comp. the saying, "Scratch a Russian and you will find a Tartar").

On the basis of Hab. iii. 6, Simon b. Yohai argued that, of all the nations, Israel alone was worthy to receive the Law (Lev. R. xiii.). The Gentiles, according to him, would not observe the seven laws given to the Noachidae (Tosef., Sotah, viii. 7; Sotah 35b), though the Law was written on the altar (Deut. xxvi. 8) in the seventy languages. Hence, while Israel is like the patient ass, the Gentiles resemble the easy-going, selfish dog (Lev. R. xlii.; Sifre, Deut., Wezot ha-Berakah, 343). Yet Simon speaks of the friendly reception given to Gentiles (Sifre, Deut. 1). The idols were called "elilim" to indicate that "wo [עָלָה] is them that worship them" (Jellinek, *l.c.* v. 78). Simon b. Yohai insists upon the destruction of idols, but in a different manner from that proposed by others ('Ab. Zarah iii. 3; 'Ab. Zarah 43b). He extends to Gentiles the prohibition against sorcery in Deut. xviii. 10 *et seq.* (Tosef., 'Ab. Zarah, viii. 6; Sanh. 55b).

Judah ben Illai recommends the daily recital of the benediction, "Blessed be Thou . . . who hast not made me a goi" (Tosef., Ber. vii. 18; Men. 43b, sometimes ascribed to Meir; see Weiss, "Dor," ii. 137). Judah is confident that the heathen (Gentiles) will ultimately come to shame (Isa. lxvi. 5; B. M. 33b).

Chapter Three

Breaking All Vows, and Other Rites

Another religious ceremony appears to give licence to tell lies, although this is denied. There are yearly observances of an ancient 'extermination' campaign that never happened . . .

SAMUEL BUTLER, the English poet, wrote the following doggerel into his satirical poem *Hudibras*:

The Rabbins write, when any Jew
Did make to God or man a vow,
Which afterwards he found untoward
And stubborn to be kept, or too hard,

Any three other Jews o'the nation
Might free him from the obligation;
And have not two saints the power to use
A greater privilege than three Jews?

This jingle introduces us to a little-known topic that is as relevant today as it was in Butler's time a few centuries ago. We refer to the Talmudist ceremony of *Kol Nidre*: the yearly breaking — in advance — of all oaths and sworn declarations that a Zionist might see fit to make.

The weird ceremony, the only one of its kind in any known world religion, is performed as the first ritual on the Day of Atonement (*Yom Kippur*), in late September or early October of each year. In it, the Zionists chant the following words three times while standing in the darkening synagogue at dusk:

All vows, obligations, oaths, anathemas, whether called 'konam,' 'konas,' or by any other name, which we may vow or swear or pledge, or whereby we may be bound, from this day of atonement unto the next, whose happy coming we await, we do re-

pent. May they be deemed absolved, forgiven, annulled, and void and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths.¹

Realizing that this extraordinary ritual might seem a trifle bizarre or even threatening to the Gentile, the Jews offer purring public explanations of what the whole thing means. We examine the one published by the Joseph Jacobs Organization, a group prominent in Jewish affairs:

This service absolves the worshippers from oaths of a religious nature hastily or unwillingly made in relation to service to the Almighty. It has no reference to obligations or duties created, incurred or assumed in civil life, all of which, under Jewish law, must be strictly adhered to and performed. For while sins against the Almighty are forgiven on *Yom Kippur*, if repentance is sincere, man's sins against his fellow man can be forgiven only if he makes atonement or restitution to the individual harmed.²

That certainly throws a better light on the business. But — we must remember that "the modern Jew is the product of the *Talmud*," not of the Joseph Jacobs public relations operation. And, like everything else in Jewish life, the *Kol Nidre* ceremony is governed by a Talmudic passage, Folio 23b in *Tractate Nedarim*:

And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, 'Every vow which I may make in the future shall be null.' (His vows are then invalid, providing that he remembers this at the time of the vow.)

In the footnotes to this tractate of the *Talmud*, the modern rabbis observe: "*Kol Nidre* as a part of the ritual is later than the *Talmud*, and, as seen from the following statement of Rabbi Huna b. Hinene, the Law of Revocation in Advance was not made public."³

All of which leaves us no further than we were with the passage recited by the standees in the synagogue, for the Law is the law quite literally, and in the minds of religious Jews, unalterably. Joseph Jacobs may pontificate what he will to the Gentiles, but his opinions have no standing whatever so far as the lordly *Talmud* is concerned. And, neither the *Talmud* nor

the *Kol Nidre* declaration itself, as we have quoted it from Jewish sources, make any reservation about "oaths of a religious nature" or those "hastily or unwillingly made to the Almighty." Nor does the *Talmud*'s governing tractate exclude oaths made "in civil life." It simply decrees that "every vow . . . shall be null."

Judging from the footnotes, however, there seems to be some question about the real connexion of *Kol Nidre* with the *Yom Kippur* service. And, as we have seen above, there has been a desire to conceal its actual import from the outside world — which could suggest to the suspicious minded that there was something to hide. Let us look into a newer reference work, the *Universal Jewish Encyclopedia*:

The *Kol Nidre* has nothing whatever to do with the actual idea of the Day of Atonement . . . It attained to extraordinary solemnity and popularity by reason of the fact that it was the first prayer recited on this holiest of days . . . (v. 6, p. 441)

An important alteration in the wording of the *Kol Nidre* was made by Rashi's son-in-law, Meir ben Samuel, who changed the original phrase 'from the last day of atonement to this one' to 'from this day of atonement until the next.' (Emphasis supplied.) (v. 7, p. 540)

Some Jews Oppose the *Kol Nidre* Rite

The Joseph Jacobs Organization's bland justification of *Kol Nidre* does not seem to have been shared by certain authoritative rabbinical assemblies. Five of the six *Gaonim* (ancient Jewish theologians) of the Babylonian Academy were against admitting it to the *Yom Kippur* service. The Reform and Liberal movements in modern Judaism based the main part of their opposition to traditional Orthodoxy upon their hostility to *Kol Nidre*. The reason they gave is that the rite is unfair to the non-Jewish world.

These Jewish innovators were very much aware of the investigations into rabbinical literature and practice by non-Jewish Hebraists, starting with Martin Luther. All of these Gentile experts discussed the *Kol Nidre* problem and concluded that the rite is a blot on the character of organized Jewry and casts suspicion on the promises and oaths of individual Jews. Notable among such scholars were Buxdorf (*Synagoga Judaica*), Wagenseil (*Tela Ignea Satanae*), Eisenmenger

(*Entdecktes Judenthum*), and Bodenschatz (*Kirchliche Verfassung der Heutigen Juden*).

Even that annoying gadfly of modern American Jewry, Samuel Roth, once entered the lists. On the claim that *Kol Nidre* related only to breaking of religious oaths, and that it pertains only to an oath-breaking action by the community, giving no license to individuals, Roth counters in his curious book *Jews Must Live* that this is the same as saying that the community could enter into agreements to which it had no intention of living up, while the individual could not. As for "religious significance only" — "If the author of *Kol Nidre* had meant that, he would have begun the prayer with the simple words 'All vows unto Thee, O Lord, made . . .'; he would not have taken the trouble to mention 'obligations and pledges of names,' " in the opinion of Roth.⁴

The *Jewish Encyclopedia* concedes: "It cannot be denied that, according to the usual formula, an unscrupulous man might think it [*Kol Nidre*] offers a means of escape from the obligations and promises which he had assumed and made in regard to others."⁵

It seems to us, anyway, that if the *Kol Nidre* were a prayer to be forgiven for the accidental breaking of vows in the past, it would be an unexceptionable — even admirable — rite. Pledges, promises, obligations, are broken rather often, whether through lapse of memory or simple inability to carry out what we hoped we could. But the giving of a disclaimer in advance, and in the secrecy of the synagogue, is not playing fair. Indeed, it assures that any vow is violated before it is even made.

Some Jewish apologists have contended that *Kol Nidre* was another response to persecution and that, if it is bad, the fault as always lies with the Gentiles. Supposedly the Spanish Jews, during the days of the Inquisition, were forced to accept Christianity for appearances' sake; but, gathering in secret to observe the Day of Atonement, they composed the prayer in order to invalidate the hateful Christian oaths that they would be forced to make during the ensuing year. Nowadays, this account goes, the prayer is given as a remembrance of the torments of those unlucky Jews of Spain.

Unfortunately for this theory, *Kol Nidre* was composed long before the Spanish monarchy reluctantly cracked down on Jewish usury and collusion with the

Moors. Faced with vast popular unrest, Fernando and Isabel told the Jews either to join the majority religion or get out, just as in the Israel entity today where only Jews, so-called, have any future in the establishment.*

We find a *Yom Kippur* formula to invalidate vows in the prayer book of Rabbi Amram Goun, who lived in the Ninth Century. And the Rabbi Rashi mentioned in our citation from the *Universal Jewish Encyclopedia* lived, of course, many centuries before the Spanish expulsion of the 15th century. The monumental *Jewish Encyclopedia* (1907) merely dismisses this idea of a topical Spanish origin for *Kol Nidre* as "incorrect."⁶

In any case, common sense suggests that all hair-splitting debate on the "real meaning" of the *Talmud's* *Kol Nidre* ordinance is academic. The lawbooks are quite clear in excusing dishonesty toward non-Jews, according to the Pranaitis translations:

The name of G-d is not profaned when, for example, a Jew lies to a Goy by saying: "I gave something to your father, but he is dead; you must return it to me," as long as the Goy does not know that you are lying. (Babylonian Talmud, Baba Kamma 113b)

She [the mother of a Goy] said to him, "Swear to me." And Rabbi Akiba swore with his lips, but in his heart he invalidated his oath." (Ibid., Hallah 1b)

The Shulhan Aruch, a condensation of Talmudic law made centuries ago by Rabbi Joseph Karo, spells out the same ideas:

Jews may befool and cheat the non-Jews. (Yore Deah 157:2)

If you send a messenger to collect money from an *Akum* [Gentile] and the *Akum* pays too much, the messenger may keep the difference. But if the messenger does not know about it, then you may keep it all yourself. (Choshen Ha'mishpat 183:1 and 266:1)

A Jew is permitted to rape, cheat and perjure himself; but he must take care that he is not found out, so that Israel may not suffer. (Choshen Ha'mishpat 348)

The only explanation for such a blatant ethical

double standard is some sort of master race delusion of the Zionist Talmudists.

Purim: Extermination Camp That Never Was

Another unique religious observance that we ought to examine when considering Jewish persecution psychology is the one called *Purim*. This is held in the spring of the year, and is proclaimed to celebrate the deliverance of the Jews of ancient Persia from a plot to kill them. The scheme is supposed to have been laid by the prime minister to King Ahasuerus, a man named Haman. It was frustrated when the Jewess, Esther, managed to supplant the consort Vashti in the affections of the king. Esther's cousin, Mordecai, kept her steadfast in her loyalties to the Jews, and eventually the two working together were able to prevail upon the monarch to execute Haman, his ten sons, and some tens of thousands of his followers.

On the face of it, this wildly emotional, yearly celebration of the slaughter of an enemy so long ago and far away (*Purim* is first mentioned in Jewish literature in the First century B.C.) might seem unnecessary. But, what is even stranger is that the whole thing never happened! *Purim* is a pure piece of Freudian fantasy. We read in the *Encyclopedia Judaica*:

The chronological difficulties such as the identity of King Ahasuerus and the absence of any reference in Persian sources to a king having a Jewish consort; the striking resemblance between the names Mordecai and Esther to the Babylonian gods Marduk and Ishtar; the lack of any reference to *Purim* in Jewish literature before the first century B.C.; the language of the Book of Esther, which suggests a late date — all these have moved the critics to look elsewhere than the account in Esther for the true origin of the festival. Various conjectures have been made, but the problem still awaits its solution.⁷

One important point in the *Purim* myth is that Haman, the "anti-Semitic" prime minister, is by tradition a descendant of a people called the Amalekites. The Jews are urged in the *Holy Bible* to "blot out the memory" of the Amalekites (*Deut. 25:19; I Sam. 15:8*), whilst in the later Talmudic and Kabbalistic books, the word is often used as if it refers to some despised non-Jewish people still living — like Cuthean or Goy. Perhaps needless to say, all of these epithets are hateful at best, homicidal at worst.

*For the seldom-told Spanish side of the story, see generally José Amador de los Ríos, *Estudios históricos, políticos y literarios sobre los Judíos de España*; and William Thomas Walsh, *Isabella the Crusader*.

As part of their vehement celebration of the fall of the imaginary Haman, the Jews shout out the names of the ten sons of Haman (hanged, of course, by the king), in what is a grimly transparent desire to gloat over their destruction. According to the ancient rabbinical lawbook of the German-Polish Jews, *Tur Orach Hayyim* (folio 690), a prayer called *Arur Haman* must be recited in the service, in which are Hebrew words meaning, "Cursed be Haman and all Goyim; blessed be Mordecai and all Jews." One would offhand think it a bit extreme to include *all* non-Jews in these imprecations against the "anti-Semitic" Haman — who never existed.

The climax of the ceremony is the ritualistic eating, at sunset, of a quite unique dish: "Among the special Purim foods are three-cornered pies known as *Hamentaschen* ('Haman's ears')," in the words of the *Encyclopedia Judaica*.

The holiday of Passover, occurring a month later, is yet another celebration of the liquidation of "enemies" — in this case the Egyptians of untold thousands of years ago. The killing here was traditionally done by the Jewish tribal deity, Jahveh himself — although it was done, as we might expect to be told, in response to Pharaoh's persecution and enslavement of the Jews. Once again the incident is recounted only by Jewish tradition: no Egyptian or other historian mentions any such thing.

Jewish Molochs Predated Gas Ovens

Now that we have learnt the real identity of Queen Esther, we should look at one final curious Jewish tradition that appears to tie in with her cult. The Six Million Myth is laced with horrendous tales of Jewish babes being dashed against stone walls and then hurled into "ovens" by German SS troopers. But it is apparent from Biblical accounts that those august, patriarchal Jews of old whom Christians are taught to revere as virtual demigods on earth, used to do the same thing.

In numerous *Old Testament* passages (*Lev. 18:21; 20:2; 3:4; Deut. 18:10; II Kings 16:3; 17:17; 21:6; 23:10; Jer. 7:31; 19:5; Ezek. 16:21; 20:31; 23:37; 39; Isa. 57:5; Ps. 106:37-38; etc.*), we find heated

discussions and repeated condemnations of the evidently popular cult of burning little Jews to the glory of the fire god, Moloch (who, according to most experts on ancient god-names, is merely an alias or alter ego of the familiar Jahveh "God" of the Bible). Turning once again to the *Encyclopedia Judaica*, article "Moloch," we read:

The introduction of the Moloch coincided with the introduction of the worship of the 'queen of the heavens' (i.e., Ishtar/Esther) . . . The worship of the Moloch along with the worship of the queen of the heaven are therefore to be seen against the background of the widespread worship in the Assyro-Aramean culture of Adad/Hadad, the king, and Ishtar/Ashtar/Anath, the queen, that began in the ninth-eighth century B.C.E. [i.e., B.C.]

All of which certainly yields an unusual combination of circumstances: The Jews indulge in riotous yearly celebrations of a fanciful victory over an "anti-Semitic" extermination attempt that no one else ever heard of. The victory was engineered by a Jewess of Persia who is a complete stranger to history. Her only claim to any level of objective existence is in the fact that some Jewish writers admit "striking resemblances" between Mordecai/Esther and Marduk/Ishtar. Ishtar, however, was also a fertility goddess to whom children were sacrificed by their own parents as a form of worship.

Sex and sacrifice, therefore, are evidently two governing principles in the Jewish religion. The sacrifice to the sex goddess originally included even the Jews' own children. But, judging by festivals that have survived, it is the idea of sacrificing Haman and the 75,000 Persians (the "Amalekites") that strikes the responsive chord today. Is the sex goddess best honored with the blood of the non-Jew? Does the Haman tale show a psychological need by the Jew for myths of persecution — and subsequent, self-righteous "revenge"?

More importantly, should we demand to know whether those Zionists who are purveying the Six Million claim have taken part in the *Kol Nidre* finger-crossing ceremony in synagogue within the calendar year?



Like Passover, which celebrates the onslaught of the “Angel of Death” against the Egyptians, the curious holiday of *Purim* is another festivity of bloodshed: in this case of the Persians. As we have seen in the text, this supposed attempt to “Auschwitz” the Jews never happened; but the execution of these fictitious “anti-Semites” is gleefully commemorated every year nonetheless. This 1730 engraving from the Amsterdam *Scroll of Esther* shows the famous 10-storied gallows

that *Purim* lore says was used on the ancient Persian enemies. No other known religion maintains quite such a long memory — or such vindictiveness. Many people of all groups have been killed since 720 B.C. But only Jews “keep score” (and magnify the totals). *RIGHT*: The music for the ceremony of *Kol Nidre*, a procedure for the renunciation of vows. Zionists ask the world to believe an elaborate Holocaust scenario (which has generated the “reparations” billions that have financed Israel), at the same time as they covertly perform this ritual nullifying their affirmations and promises a year in advance.



THE FIERY STATUE OF MOLECH: AN OLD TESTAMENT 'GAS OVEN'?

While Biblical literature cannot be taken seriously as history, it must be of some importance since today's Jews still hold it in high esteem. One of the more conspicuous topics of denunciation by the *Old Testament* leaders was the Israelites' popular custom of hurling their own children into a fire sacrifice to the god Molech. As Jeremiah put it: "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I command them not . . ." (*Jer. 7:31*). Today, some of the most ghastly stories in *The Myth of the Six Million* tell of German SS troopers seizing Jewish babies by the legs, dashing their brains out against walls and throwing the unfortunates into the roaring Auschwitzian furnaces. Accepting for argument that the Germans did such things, it is interesting to speculate why no one repudiates or condemns the same acts by early Jews, recorded in Scripture.

Chapter Four

The Tsarist Pogrom Myth

Before Hitler, the Russian Tsar was supposed to be the great monster persecuting the Jews. But Gentile Russians — who are never quoted — explained the situation differently . . .

BEFORE THE SIX MILLION HOAX unfolded its sooty wings in world consciousness, the persecution story which the Zionist leaders constantly drummed into the world's ears was the "pogrom" affair in Tsarist Russia. To be sure, there had been a fleeting claim to heavy losses in World War One: Zionist poobah Chaim Weizmann had solemnly insisted at the Versailles Peace Conference in 1919 that, "as a group the Jews were hit harder by the war than any other people." But since that struck some of the other participants as grotesque, in view of the huge casualties suffered by the Germans, French and British, and the Bolshevik massacres then beginning in Russia, the claim was thought better of and quietly dropped.

The Russian pogrom horror story has become an official part of Jewish persecution lore, and an article of faith for all non-Jewish liberals. As recently as December of 1976, the present writers saw in the *B'nai B'rith Messenger* newspaper of Los Angeles the following letter to the editor:

I have been trying to locate an elderly Jewish person who actually went through a Russian pogrom and would care to tell me exactly what happened, leading up to the pogrom, and during it. The only thing I can find is secondhand accounts, and apparently no one who "was there" has bothered to write the story. I have in preparation a book

of a pro-Semitic nature, in which this information would be included . . . Signed: Frank Klock, 2525 Ocean Blvd., Corona Del Mar, Calif.

But unfortunately, as in so many other historical chapters of "pro-Semitic nature," there are certain "damned facts" here — as that Puckish critic of another kind of intellectual establishment, Charles Fort, dubbed the annoying data that do not fit in with orthodox scientific contentions, and so are consigned to official nonexistence.

We propose to consider two sources of conflicting testimony: the official diplomatic reports on the Russian situation sent by accredited representatives in the field to the British government, and testimony of some of the world's most honored men of letters. We should not know about the former were it not for the researches of the eminent Oxford University historian, Goldwyn Smith, whose efforts unhappily earned him only vicious recriminations from Jewish spokesmen like Lucien Wolf, and a severe case of unpersonhood in subsequent intellectual history. The Russian writers who addressed the question have generally suffered the same fate, except for two or three whose genius simply was too great for them to be chucked into the memory hole.

In his fascinating book *Essays on Questions of the Day*, Dr. Smith discusses such tearful opuses as *Persecution of the Jews in Russia* (London, 1881), which were then suddenly beginning to appear in numbers in the West. In opposition to the sort of fantastic and even demented atrocity claims to which we have become accustomed in the later and greater Six Million Myth itself, Smith produced cool and meticulously detailed intelligence reports originally published in *Correspondence Respecting the Treatment of Jews in Russia: Consular Blue Books Numbers 1 and 2, 1882, 1883; Presented to Both Houses of Parliament by Command of Her Majesty*.

The consuls' reports deal with pogrom tales emanating from the vicinity between Elizabethgrad and Odessa in the early 1880s, which was the only area having any significant numbers of Jews at the time. Even if excesses did occur in the years of crumbling Tsarist rule following this period of the 1880s, it is important to bear in mind the underlying causes described here by skilled foreign observers on the scene. After all, it is hardly fair for liberal and Jewish parti-

sans to condone endless exploitation, provocation and ripping up of the social fabric, and then exclaim in outrage when there are some trifling reactions.

After recounting some of the more exotic atrocity stories, such as the ones that had Russian *muzhiks* whipped on by villainous Tsarist "agents" to rape the wives of saintly Jewish "workers", then set fire to their houses; or the incident where a kindly Jewish inn-keeper was supposedly cooped up in one of his own barrels and flung into the Dnieper, Smith comments:

This turns out to be a fable, the village which was the alleged scene of it being ten miles from the Dnieper and near no other river of consequence. The Russian peasant, Christian though he may be, is entitled to justice. As a rule, while ignorant and often intemperate, he is good-natured. There was much brutality in his riot, but fiendish atrocity there was not, and if he struck savagely, perhaps he had suffered long.

For the belief that the mob was "doing the will of the Tsar," in other words, that the government was at the bottom of the rising, there does not appear to have been a shadow of foundation. The action of the authorities was not in all cases equally prompt. In some cases it was culpably slack. At Warsaw the commandant held back, though as Lord Granville, the English ambassador, bears witness, his motive for hesitation was humanity. But many of the rioters were shot down or bayoneted by the troops, hundreds were flogged, some were imprisoned, and some were sent to Siberia.

That any of the military took part in the riots seems to be a fiction. It was not likely that the Russian government, menaced as it is by revolutionary conspiracy, would encourage insurrection. People of the upper class, who fancied that in the agitation [i.e., the peasant uprisings against the Jews], they saw the work of Socialists, though they might dislike the Jews, would hardly sympathise with the rioters. Efforts were made by the government to restore Jewish property, and handsome sums were subscribed for the relief of the sufferers . . .

The most important part of the evidence given in the consuls' reports, however, is that which relates to the cause of the troubles. At Warsaw, where the people are Roman Catholics, there appears to have been a certain amount of passive sympathy with the insurgents on religious grounds. But everywhere else the concurrent testimony of the consuls is that the source of the agitation was economical and social, not religious.

Bitterness produced by the exactions of the Jew, envy of his wealth, irritation at the display of it in such things as the fine dresses of his women, jeal-

ousy of his ascendancy, combined in the lowest of the mob with the love of plunder, were the motives of the people for attacking him, not hatred of his faith.

Smith reiterates that the troubles were economic and social in origin and had nothing to do with the "religious intolerance" claimed by anti-Russian Zionist propagandists in Western lands:

The peasants, the vice-consul tells us, often say, when they look at the property of a Jew, "That is my blood." In confirmation of this view, he cites the list of demands formulated by the peasants and laid before a mixed committee of inquiry into the causes of the disorder. These demands are all economical or social, with the exception of the complaint that Russian girls in Jewish service forget their religion and with it lose their morals. Everything, in short, seems to bear out the statement of the Russian minister of the interior, in a manifesto given in the Blue Book, that "The movement had its main cause in circumstances purely economical"; provided that to "economical" we add "social," and include all that is meant by the phrase "hatred of Jewish usurpation" used in another document . . .

Those who maintain that there is nothing in the character, habits, or disposition of the Jew to provoke antipathy have to bring the charge of fanatical prejudice not only against the Russians or against Christendom, but against mankind.

In Germany, in Austria, in Roumania, in all the countries of Europe where this deplorable contest of races is going on, the cause of quarrel appears to be fundamentally the same. It appears to be economical and social, not religious, or religious only in a secondary degree. Mr. Baring-Gould tells us that in Germany "there is scarce a village without some Jews in it, who do not cultivate land themselves but lie in wait like spiders for the falling Bauer" (Baring-Gould, *Germany Present and Past*, v. 1, p. 114).

The consular reports in the official government "Blue Books" offer the following insights. The first excerpt is from Vice-consul Wagstaff:

It is chiefly as brokers or middlemen that the Jews are so prominent. Seldom a business transaction of any kind takes place without their intervention, and from both sides they receive compensation. To enumerate some of their other occupations, constantly denounced by the public: they are the principal dealers in spirits; keepers of 'vodka' (drinking) shops and houses of ill-fame; receivers of stolen goods; illegal pawnbrokers and usurers.

A branch they also succeed in is as government contractors. With their knowledge of handling money, they collude with unscrupulous officials in defrauding the State to vast amounts annually.

It must, however, be said that there are many well-educated, highly respectable, and honourable Jews in Russia, but they form a small minority. This class is not treated upon in this paper. They thoroughly condemn the occupations of their lower brethren . . .

Another thing the Jews are accused of is that there exists among them a system of boycotting; they use their religion for business purposes. This is expressed by the words 'koul,' or 'kagal,' and 'kherim.' [In America, 'Kehilla,' as in The Kehilla of New York City, a recognized Jewish self-government body] . . .

In the leasing by auction of government and provincial lands, it is invariably a Jew who outbids the others and afterwards re-lets plots to the peasantry at exorbitant prices. Very crying abuses of farming out land have lately come to light and greatly shocked public opinion. Again, where estates are farmed by Jews, it is distressing to see the pitiable condition in which they are handed over on the expiration of the lease. Experience also shows they are very bad colonists.

Their fame as usurers is well-known. Given a Jewish recruit with a few roubles' capital, it can be worked out, mathematically, what time it will take him to become the money-lender of his company or regiment, from the drummer to the colonel. Take the case of a peasant: if he once gets into the hands of this class, he is irretrievably lost. The proprietor, in his turn, from a small loan gradually mortgages and eventually loses his estate. A great deal of landed property in south Russia has of late years passed into the hands of the Israelites, but principally into the hands of intelligent and sober peasants.

From first to last, the Jew has his hand in everything. He advances the seed for sowing, which is generally returned in kind — quarters for bushels. As harvest time comes around, money is required to gather in the crops. This is sometimes advanced on hard conditions; but the peasant has no choice; there is no one to lend him money, and it is better to secure something than to lose all.

Very often the Jew buys the whole crop as it stands in the field on his own terms. It is thus seen that they themselves do not raise agricultural products, but they reap the benefits of others' labour, and steadily become rich, while proprietors are gradually getting ruined.

Vice-consul Harford, assigned to Sebastopol, de-

scribed the different situation with the non-Talmudic Jewish sect of the Karaites:

The spirit of antagonism that animates the Russian against the Jews is, in my opinion, in no way to be traced to the difference of creed. In this part of Russia, where we have more denominations of religion than in any other part, I have never, during a residence of fourteen years, observed the slightest indication of sectarianism in any class. The peasant, though ignorant and superstitious, is so entirely free from bigotry that even the openly displayed contempt of the fanatical Mohammedan Crim Tartar for the rites and ceremonies of the Russian Church fails to excite in him the slightest feeling of personal animosity; his own feeling with regard to other religions is perfect indifference; he enters a mosque or synagogue just as he would enter a theatre, and regards the ceremony in much the same manner that an English peasant would, neither knowing nor caring to know whether they worshipped God or the moon.

As it is evident from this that race and creed are to the minds of the peasantry of no more consequence than they would be to a Zulu, the only conclusion is that the antipathy is against the usurer, and as civilisation can only be expected to influence the rising generation of Russian peasantry, the remedy rests with the Jew, who, if he will not refrain from speculating (in lawless parts of the empire) on ignorance and drunkenness, must be prepared to defend himself and his property from the certain and natural result of such a policy.¹

Two American Writers Report on Russia

So much for English diplomatic assessments of the Russian situation, intended for the candid information of the men in London responsible for understanding foreign affairs. From the American viewpoint, we shall cite two writers, one still internationally famous and the other a prominent newsman in his day, but unheard of ever since — like Goldwyn Smith.

In the essay "Concerning the Jews," from which we have already quoted, Mark Twain wrote:

The Jew is being legislated out of Russia. The reason is not concealed. The movement was instituted because the Christian peasant stood no chance against his commercial abilities. The Jew was always ready to lend on a crop. When settlement day came, he owned the crop; the next year he owned the farm — like Joseph.² (Twain's context is a comparison of various post-Egyptian Jew-

ish sequels to the financial imperialism of Joseph in the land of the Pharaohs.)

Journalist Poultney Bigelow declined to join the well-orchestrated newspaper campaign pushing the idea that the Tsarist régime was carrying out a sort of pre-Auschwitz “extermination” campaign. He did what no other prominent journalist in the English-speaking world bothered to do, and actually went to Russia to see things for himself. On his return, he wrote, in part:

The Russian knows his Jew better than we know him, and is therefore better qualified to legislate on the subject . . . There are many patriotic and humane Russians who have given it to me as their deliberate opinion that the Russian peasant would be better off to-day had he never been emancipated. He is dreamy, good-natured, unpractical and very ignorant. When he is hardpressed for money, it is only too easy for him to accept the loan which the accommodating [Jewish] tavern-keeper offers him . . . He sends, of course, the produce of his farm to the Jew, who acts as broker for him, and reserves his commission, and what he is pleased to consider the interest on his money; and by some mysterious method of calculation, the peasant is always the debtor, and the Jew always happy to accommodate him still further on the same terms . . .³

There were of course, many millions of non-Jews also living in pre-Bolshevik Russia, although that fact might not emerge too clearly from the history books turned out by our ubiquitous “liberal” intellectuals, and bank-owned publishing houses. Those Russian people had evolved a civilization that is constantly reviled as an abyss of tyranny and hatred, but which at the same time reached an evolution of the human spirit such that it managed to create certain artworks still heard rather frequently in the musical concert halls, and which still generate big profits for the recording companies — both of which businesses are under *de facto* Zionist control. How much money have impresario S. Hurok, and conductor Leonard Bernstein, Sarnoff’s RCA-Victor records, and dozens of other Zionists coined from Tchaikovsky’s *Pathétique* Symphony? Dare we ask?

Who then speaks for the non-Jewish Russian? Presumably there are two sides to most questions. How is it that, in all the hundreds of books and tens of thousands of references moaning about “Russian pog-

roms,” there is no testimony from the accused party? We shall remedy the lack in our small way with a synopsis from some of the literary giants who, like the musicians, were somehow produced by a hellish society that was riotously slaughtering Jews.

The Russian Side of the Story

Alexander Pushkin (1799-1837) is usually regarded as the father of Russian literature, and one of the major figures of 19th century European culture. He had no use for organized Jewry. Critic Joshua Kunitz excitedly claims that, if Pushkin had spent more time on the subject, “he would have to be categorized as a hard-core anti-Semite.”⁴ As it is, several of Pushkin’s works take note of unattractive Jewish types, among them *The Black Shawl* and *The Hussar*. But he specifically assails Jewish moneylending and its damage to the Russian peasantry in the poem, *The Avaricious Knight*.

Nikolai Gogol enjoys a similarly high standing in world literature, and at him too has often been hurled the “anti-Semite” accusation. There are sordid scenes depicting Jews as parasites on the common folk in *Ivan Feodorovich Shponka* and *A Fair at Sorochintsi*. The well-known *Taras Bulba* has a closely-observed portrait of a Jewish usurer. When a popular rebellion against the Jews begins, the moneylender and other male Jews are shown hiding in ovens and under the skirts of their wives. Minutes afterward, the usurer is seen peddling military stores with aplomb to the “pogromizing” soldiers outside town, as if nothing had happened. Later, Taras encounters the same individual selling liquor and loansharking in a farming district that is “depopulated as if after a fire or an epidemic” by his activities.

Dmitri Reshetnikov, a virtually unknown writer now, wrote in his *Notes of Travel* some of the saddest descriptions of what life must have been like in those days among peasants ridden very hard by ruthless traders. Describing the farmers swindled out of their pitiful produce at a country fair, the author writes:

The Jews are in their element. They dominate all around them. They steal, they cheat, they buy up everything. As the fair ends, there is a mood of depression among the peasants. Many are drunk; even in their songs and laughter there is something sad. Their produce is gone, cattle and goats gone, hope gone and only a few kopeks in return. A peas-

ant woman, cheated of her cow, weeps over and over, 'Oh God! What have we come to?'

Zénaïde Ragozin, a Russian authoress living in the United States, attempted to set the record straight on the new pogrom propaganda with her article, "Russian Jews and Gentiles," in *Century Magazine*. Of course her words were immediately scoffed at, by Jew and Gentile alike, as a pathological tissue of lies.*

By far the most prominent commentator on the Jewish problem in Russia was the great novelist, Fyodor Dostoyevsky. Since it is impossible for the present intellectual apparatus to ignore or suppress his enormously powerful writings, the strategy has been to institute selective censorship and bar from mass distribution the single most important work touching on the issue, *Diary of a Writer*. It has only been published in small, unadvertised and unreviewed editions, the most recent of which is priced at more than forty dollars! In the essay "My Paradox", we read:

Now Jews are becoming landowners — and everywhere people write and shout that Jews are draining the soil of Russia; that a Jew, after having invested a certain amount of capital in the purchase of an estate, in order to retrieve the capital plus interest, promptly exhausts all productive forces of the purchased land. Yet, try to say something about this and people will immediately start vociferating about the violation of the principle of economic freedom and civil equality. But what kind of equality is this if we have here an obvious and Talmudic state within the state, above all and in the first place? If this is not only the exhaustion of the soil but also the future exhaustion of our peasant, who having been liberated from the landowners, unquestionably and very soon will be driven — as a *commune in corpore* — into a much worse slavery of far more pernicious landowners — those same landowners who have already drained the sap out of the peasant in West Russia; those who are now purchasing estates and peasants, and have also begun to buy liberal opinion, and who continue to do so quite successfully. Why do we have these things?⁵

That bit about the peasants being driven, as a "com-

* "Russian Jews and Gentiles: From a Russian Point of View." *The Century Magazine*, v. 23 (April 1882), no. 6. See Appendix Three, starting on page 162, for excerpts from this fascinating look behind the scenes at the ferment that was to culminate in the butchery of the Bolshevik Revolution and the rise of Zionist imperialism.

mune", into far worse slavery was quite a piece of prediction. Details on the collectivization of Russian farming undertaken by Jew-dominated Bolshevism, and the extermination of millions of "kulaks," or capable and independent farmers and tradesmen — can be found in Aleksandr Solzhenitsyn's *Gulag Archipelago*. All in all, his Tolstoyan epic on the hellish nightmare of Soviet Marxism completely bears out what the earlier Russian writers had to say.

As for Dostoyevsky and his usefulness in understanding what was happening in Russia: if it be conceded that this writer was somewhat successful in his total creative *œuvre*, we must ask how he could have been so mentally stunted as to have been "anti-Semitic" (a form of insanity, according to Zionist spokesmen). How could the creator of Alyosha Karamazov have been utterly wide of the mark on what primitive, money-grubbing Zionists (and money-grubbing non-Zionists, for that matter) were doing and what it implied within the parameters of the human condition? Is it likely that there was anything so exquisitely complex in the activities and motivations of this element that the creator of the profound soul of Stavrogin could not have caught the general purport of their lives?

To be sure, Dostoyevsky too has been branded with the awful anathema of "anti-Semite" by some commentators, which of course carries the unspoken command that such writings are not to be given a moment's further attention. Without getting bogged down in "Semitic" semantics, however, one would like to consult a firsthand witness to the situation during the supposed pogrom epoch who could not possibly be tarred with this brush.

Lyov Bronstein, who was better known to history by his stage name of Trotsky, grew up in precisely this milieu of a hard-driving, moneyminded Jewish farm operation exploiting Gentile labor in south Russia. His father, the wealthy David Bronstein, is described in Trotsky's autobiography, *My Life*, as a man who certainly knew the value of a ruble — and how to get more of them:

He never made a mistake in what he bought: cloth, hats, shoes, horses or machinery, he always got his money's worth. 'I don't like money,' he once said to me later, as if apologizing for being so mean, 'but I like it less when there is none of it!' ...

The reapers received forty to fifty roubles for the four summer months, and their board. The open field was their home in fine weather; in bad weather they took shelter under the haystacks . . . They never had any meat. Vegetable fat was all they ever got, and that in small quantities. This diet was sometimes a ground for complaint. The labourers would leave the fields and collect in the courtyard. They would lie face downward in the shade of the barn, brandishing their bare, cracked, straw-pricked feet in the air, and wait to see what would happen. Then my father would give them some water-melons, or half a sack of dried fish, and they would go back to work again, often singing . . .⁶

The "Trotsky" outfit seem to have miraculously escaped those awful pogroms. In fact, old David was sufficiently well-heeled to send Leon off to school in the toasty resort city of Odessa, where, despite a temporary inconvenience over a "Jewish quota" ap-

parently more honored in the breach than in the observing, he was admitted to the eminent St. Paul's *Realschule* and quickly was declared at the head of the class by the teachers. So, in the weird and wacky world of "anti-Semitism," we find that the Tsar's educational machinery was not afflicted by the terrible disease, even though the giants of the country's literature evidently were.

Back home, the peasants no doubt were still singing over their dried fish (they certainly were not sending their sons to prep school in Odessa), while Trotsky plunged into the large, seething circle of well-fed, modishly-dressed Jewish Marxist youths who shortly were to generate much of the pogrom lore in Europe and America. When they tired of that topic, they went back to plotting the glorious revolution that was to liberate the non-Jewish "workers and peasants" — and not with water-melon either.

Chapter Five

Jews and Organized Crime

Historians of organized crime have long been troubled by a conspicuous Jewish involvement. Lately, gangsters have emerged as major backers of Zionist imperialism in Palestine . . .

Part I: Zionism's Links to the Underworld

LITTLE WONDER that there is such critical anxiety and confusion in America when blatant hypocrisy squats like a giant toad over the contemporary scene. On the one hand, we have unending atrocity propaganda, portraying Zionist Jews as the original "beautiful people" who have been inflicted with a raging onslaught of oppression and genocide through the ages. At the same time, the citizen is uneasily aware of the metastasizing cancer of organized crime, spreading its rot into every nook and cranny of society, and whose leadership is full of Zionists far out of proportion to their numbers in the general population.

But it is when we delve into the matter and discover the close connexion of these underworld overlords with the Zionist rape of Palestine that we begin to realize the true monstrousness of the situation. The American people, sodden with persecution propaganda from the three Zionist-controlled radio and television networks and from the overwhelmingly pro-Zionist print media, have become confused and inert, while the building of the racist garrison state in Palestine rushes on unimpeded.

No one, least of all the supposedly liberal intellectuals, has seen the obvious fact that the accepting of Zionist claims of eternal and universal oppression is in fact to frame an indictment of all other peoples.

This is absurd enough, but not to realize the extreme depredations being worked against what is left of society by Zionist-bossed professional crime and the random unorganized crime following in its wake, borders on the imbecilic. Particularly is this true now when evidence is mounting that the crime empire may have played a large role in the assassination of President John Kennedy. For, who was more adored by the liberals than he?

Although few modern nations have ever been so gravely infested by professional criminals as has the United States, there has been very little research into the matter. We only know enough to discern the general outlines of the grotesque structure that has taken shape. And we are aware of one key fact, to which we must limit ourselves here: the present high command of the American crime corporation holds power solely through its control of a disciplined and superbly efficient assassination machine. It is the ethnic origin of this terror squad that is relevant here.

The Rise of 'Murder Incorporated'

Burton Turkus, the famous New York prosecutor who sent a few of the underling assassins to execution or prison, although the real leaders went unnoticed, set the beginning of what he named "Murder Incorporated" at September 11, 1931. This was the day when a killer squad led by Louis "Lepke" Buchalter assassinated Joe "The Boss" Masseria, the last of the so-called greaser crowd: the old guard of Sicilians and Italians. The parochial, unimaginative and impulsive ways of these "Mustache Petes" had become a liability to the kind of smooth-running criminal cartel that was being carved out of the chaotic old fiefdoms by newly rising gangsters, many of whom were of non-Italic origin.¹

With the beginning of national organization, it became necessary to put a stop to intramural Sicilian vespers. Random shoot-outs and vendettas, while picturesque and perhaps emotionally gratifying to Old World mentalities, were bad for business. They destroyed hard-to-replace personnel, wasted time, and worst of all, attracted the unwelcome attentions of the authorities and the news media. Yet, discipline had to be maintained, and the ultimate penalty for transgression was always death. And so, Turkus

writes, "sanctioned eliminations became a matter for experts, strictly."

The Brooklyn killer gang was always proficient, and the assassination technology they had perfected came to be looked upon with great respect: "No matter what the assignment, their talents functioned with art and skill — even to labor disputes and eliminations, which were the most hazardous." In time, these superbly proficient murderers were given assignments across the country. They became recognized as the official execution squad of the Syndicate, and control over them gave effective control over the entire invisible pyramid of the crime empire.²

As to their methods, Turkus writes:

There was no method of murder their fiendish ingenuity overlooked. They used the gun, the strangling rope, the ice pick — commonplace tools for homicide. There was the unimaginative mobstyle ride, the shotgun blast on the lonely street. And there were the bizarre touches too. Dozens were dropped into quicklime pits. Others were buried alive, cremated, roped up in such a way that they strangled themselves by their own struggles for life...³

Turkus analyzes the devotion to detail, the sheer professionalism that these master-craftsmen of murder and mayhem brought to their work. They "mapped out a contract with the minute plans of a D-day landing," with full-dress rehearsals of the crime, the escape and the alibis. The complete operation might be rehearsed for days; the "getaway" route driven time and again to familiarize the driver with it. "That," said Reles, "is how we got to be a big outfit..."

Abraham "Kid Twist" Reles was acting head of the assassination ring when it was first formed. His personal specialty was the quick thrust of an icepick into the victim's ear. The chief assistant of Reles in the early days was Harry "Pep" Strauss. Turkus says of him:

To the others, homicide was purely business; to Pep, it was practically ecstasy. He reveled in man-slaughter; delighted in death... He was as vicious as a Gestapo agent, as casually cold-blooded as a meat-grinding machine in a butcher shop. He had such a lust for bloodletting that he would volunteer to handle "contracts" even when it was not his turn to work.⁴

Other skilled tradesmen included Charlie "The

Bug" Workman, "a curly-haired, completely casual killer, custom tailored from head to foot." Mendy Weiss, "a hulking, snarling murderer." Allie "Tick Tock" Tannenbaum. "Tootsie" Feinstein. Joey Amberg. Abner "Longie" Zwillman. Frankie Teitelbaum. And so on through at least 50 obviously Jewish names, plus a much smaller number of Latin monikers.

Crime Empire Rests on Terrorism

Turkus shows, with example after example, how this assassination terror cracks the whip over the racketeers, from the lowliest "soldier" to the boss of bosses. Hank Messick, an author whom we shall consult shortly, compares the structure of the organization with that of its contemporary on the political scene, the National Recovery Administration. The present writers believe that a better analogy could be made to the typical "Communist" system, which is grounded on sheer terror and physical destruction of opponents.

Murder Incorporated is strikingly like the CHEKA's and KGB's of Bolshevism, except that it is not clothed with a semblance of legality. But if so-called communism ever comes to power here, we may well see these same elements donning secret police uniforms, as even Lenin and Cheka chief Feliks Dzerzhinsky admitted was happening in Russia, after the prisons were emptied out to provide "revolutionary" personnel. Aleksandr Solzhenitsyn shows the close working relationship between the KGB secret police and the professional Russian criminal class (*Blatniyeh*) even today inside the concentration camps: both focus their oppressions against political rebels who try to change the Soviet system. Most recently, dissidents in the Soviet bloc report that the Secret Police have been delegating obvious professional thugs to assault those who would change the régimes.

Murder Incorporated was exposed — for a fleeting moment — when Reles and a few others turned state's evidence. Turkus says that the horror stories poured out "in a continuous flow" by Reles would have been impossible to believe, except for his near-perfect recall of dates, names and details: "The FBI's Public Enemy outfits in bank robbery and kidnaping looked like mischievous boys tying cans to little dogs' tails against this well-oiled machine working the rackets

and murder of the nation. This amounted almost to a national dictatorship."

The very few writers who have ventured into this field are agreed that the new nationwide rackets, once they could rely on the enforcement arm of their killer squad, were able to broaden out into wringing tribute from millions of unsuspecting persons across the land. "Lepke" Buchalter, the Jewish assistant and heir to crime mastermind Arnold Rothstein (the "fixer" of the 1919 World Baseball Series), built up a huge organization that not only operated in traditional criminal areas, but took the significant step of moving in on legitimate business and labor unions.⁵ Turkus says of Lepke:

Where other criminals tore their plunder from the gambler, the alcoholic and the dope addict, this unimpressive looking crime king preyed on the ordinary needs of the ordinary citizen. He cut in on the clothes people wore, the bread they ate, the motion picture theaters they patronized. In fact, on the very work they did. The pay envelopes they earned. In the prosaic fields of labor and industry, it has been officially estimated that he extorted from \$5,000,000 to \$10,000,000 a year for a decade. And not only in New York either . . . Statistics show that more than sixty per cent of the clothing worn in the United States comes from the New York region. And Lepke virtually "owned" the clothing industry in the Metropolitan area . . .⁶

Zionist Founded Gangsters' Assassin Squad

Burton Turkus concentrated his pioneering investigations on this disciplinary department of the national crime syndicate. He mentions the higher executive level of the organization only a half-dozen times in passing. So that, if we wish to move our research into deeper waters and learn the real origins of Murder Incorporated, we have only two authors on whom to draw.

By all accounts, national and international organized crime has become an incredibly big business. Borrowing the metaphor of men like Senators Estes Kefauver and Robert Kennedy, who attempted to investigate it more thoroughly than anyone else, it is an enormous cancer metastasizing explosively throughout the economic and political life of the nation, and much of the world. Yet, practically no writers are willing to go beyond the ludicrously outmoded "Mafiology" that paints the picture solely in "Dago God-

father" cartoons and ignores completely the far more potent Zionist Jewish involvement.

Two authors, however — Ovid Demaris and Hank Messick — pull fewer punches. One wonders if this is the reason why Demaris's *Green Felt Jungle* and Messick's *Lansky* and *John Edgar Hoover* quickly dropped out of print and are difficult to find in libraries and bookshops.

Probing the origins of Murder Incorporated, Messick traces the beginnings to a partnership between Benjamin "Bugsy" Siegel and Meyer Lansky, who has started out together as street hoodlums in the Brooklyn-Brownsville section of New York City. Initially engaged in providing automobile transportation for illicit Prohibition liquor that had been hijacked from lesser mobsters by Arnold "Brain" Rothstein's organization, the "Bugs & Meyer Mob" quickly diversified into the far more lucrative murder franchise.⁷

Messick believes that the 1931 assassination of Joe Masseria was not only the beginning of Murder Incorporated, but also marked the turning point from Italianate to Jewish control. Lansky and Charles "Lucky" Luciano conferred on Masseria, and it was the Zionist Jew Lansky who pronounced the death sentence on the old-line Sicilian boss of bosses: "*Farlo fuori*" (Kill him), in Italian.

Gang Chiefs Nominate Franklin Roosevelt

Once these necessary murders were encompassed and the internal enforcement machinery set in motion, Lansky took the next step in his peculiar odyssey. The moment arrived with the selection of the Democratic nominee for President of the United States in 1932. As Messick and writer Richard Hammer have described it, the two candidates for the party's nomination, Al Smith and Franklin D. Roosevelt, were backed by Tammany Hall and by New York City's West Side machine, respectively.

Along with the candidates and their staffs, three prominent gangsters traveled to Chicago for the convention. They were Frank Costello, overseeing the West Side gang and its leader, Jimmy Hines; and Luciano with the Tammany contingent under Al Marinelli. They each took luxurious suites at the Drake Hotel, but between them, Meyer Lansky had his own suite. Despite Prohibition, a well-stocked bar

poured out free booze to all comers around the clock.

As Roosevelt and Smith maneuvered for the nomination on the convention floor, the organized drug-pushers, pimps and assassins backstage were weighing the choice, with Meyer Lansky quite literally serving as middleman and coördinator. Richard Hammer records, in a 1973 *Playboy* magazine article, that Roosevelt finally got the nod because he had "played a soft line on crime" when governor of New York. In Luciano's suite it was decided that Al Smith must lose, and Marinelli accordingly swung his Tammany votes over to Roosevelt, who speedily took the nomination. Hammer maintains that Roosevelt later turned against Tammany and began to fight the underworld. If so, history has shown that his efforts were anything but successful.⁸

As Roosevelt began his administration, the crime overlords were completing an organization that would reign long after Roosevelt's New Deal was buried in history. In the spring of 1934, top mobsters from around the country gathered to formalize the National Crime Syndicate. Moe Dalitz headed the delegation from Cleveland. Isadore Blumenfield, better known as Kid Cann, came from Minneapolis. Hyman Abrams, who had replaced "King" Solomon, brought a group from Boston. Harry Stromberg came in from Philadelphia. Philip Kastel, who had served his apprenticeship with Arnold Rothstein, represented New Orleans. Abner "Longie" Zwillman, former Murder Incorporated assassin from Brooklyn, came in from New Jersey. Anthony Carfano, one of the few non-Zionists present, spoke for Miami, although Lansky was soon to supersede him there. Two who could not attend were "Dutch Schultz" (Arthur Flegenheimer), then a fugitive from tax-evasion prosecution, and former pickpocket "Waxey Gordon" (Irving Wexler), who was serving time on similar charges.

When the meeting came to order, Aaron Sapiro, a prominent New York Zionist attorney with plush offices at 500 Fifth Avenue, outlined his suggestions. Drawing on his experience in and out of government, he proposed that the national organization be modeled along the lines of the Roosevelt administration's National Recovery Act. Naturally, the New Deal structures were quite familiar to the men who had given FDR the nod at the Democratic Convention in Chicago.⁹

'Dago' Camouflage Carefully Preserved

And so the Zionist-dominated "National Crime Syndicate" was born, but at the same time care was taken to perpetuate the Italo-Sicilian stereotype in public consciousness. The motion picture studios of Hollywood began cranking out a genre of "gangster chic" pictures that has continued right up to the moment. One of the earliest producers was a wealthy young Texan named Howard Hughes, who hung around with "Bugsy" Siegel and his "Hollywood Hoods" and made for Zionist movie mogul Joe Schenk such pictures as *The Racket*, *The Outlaw* and *Scarface*. The latter was to become a classic of the type, and is amusing in that it was made with Zionist money and starred a Zionist actor who used the name Edward G. Robinson (real name: Rosenberg) to portray the Neapolitan-born Chicago mobster, Al Capone. The same formula has been rehashed endless times since, culminating in the "Godfather" films of the 1970s, which were produced by Zionist Charles Bludhorn of the Paramount studios, with considerable help from the mob-connected Zionist lawyer and "fixer," Sidney Korshak.¹⁰

As Messick observes, "The real leaders of crime have remained hidden while the nation's law enforcement agencies have chased minor punks . . . Research reveals that non-Mafia leaders of crime have been hiding behind the vendetta-ridden society for decades." Clarifying "non-Mafia," Messick adds the following: "Attempts to frame me have been made, and I've been smeared as anti-Semitic from coast to coast by gangsters who used religion as a cloak."¹¹

Meyer Lansky himself long ago went on to become the undisputed king of organized crime, in America and much of the world. What we can only guess at is the evolution of his political moxie in the years since he and his cohorts greased the slides for Franklin D. Roosevelt. There must be some power: those citizens and a few daring local officials who have tried to investigate the John Kennedy assassination have uncovered a mare's nest of underworld characters, including the presence in Dallas on November 22, 1963, of Lansky courier Eugene Hale Brading. But nothing is done about it.

As recently as March 6, 1977, Representative Henry B. Gonzalez of Texas disgustedly explained that he had resigned the chairmanship of the House

Committee to Investigate Assassinations "because vast and powerful forces, including the country's most sophisticated crime element, won't stand for it. The criminal element is all-pervasive, loaded with nothing but money and in many ways more potent than the government itself."¹²

Israelis Get 'Laundered' Gangland Money

The extent of Meyer Lansky's dealings with Israel began to emerge in 1970 with the trial of Alvin Malnik, a lieutenant in Florida. Testimony in the trial revealed that one of the main money "laundering" channels for the illegal proceeds of the National Crime Syndicate's narcotics, vice and gambling rackets in the United States was the International Credit Bank of Switzerland. The head of this bank was the enigmatic Dr. Tibor Rosenbaum, an international finance high-binder who is notorious even in the corruption-ridden financial circles of occupied Palestine. Rosenbaum recently crash-landed in a monster scandal that would seem almost comical in its dizzying chicanery were it not for the frightening glimpses that the case gives us of the deep penetration of sheer criminality into the Israeli social structure.

Surprisingly, Dr. Rosenbaum is an Orthodox rabbi who for some time occupied the prestigious post of treasurer to the World Jewish Congress, one of Zionism's most self-righteous leadership bodies. He also is a member of the three-man ruling presidium of the militant *Mizrachi* Zionist movement, the parent organization of Israel's fanatically anti-Arabist National Religious Party. Another of the three is the prominent leader of Orthodox Jewry in America, Rabbi Bernard Bergman. He is the operator of a \$100-million string of New York nursing homes, and was recently convicted of defrauding the federal Medicaid program of \$1.2 million, among other swindles.

In addition to its laundry functions for Lansky's rackets boodle, Rosenbaum's International Credit Bank also held the bulk of funds of the World Jewish Congress, of the mysterious and fabulously wealthy Jewish Agency, and of the Israel Corporation, a \$200-million investment trust. Apparently, Rosenbaum and his confederates used these moneys with which they had been entrusted to speculate in floating currencies and other dubious dealings, in-

stead of carefully saving the money for building the national home for the Jewish people that Israel is supposed to represent. It was only when a string of Rosenbaum's dummy corporations in Europe began to collapse that Israeli leaders called a halt and realized how much of the world Zionist kitty had evaporated.

There have been fragmentary reports on the subject in outside papers like the *New York Times* (starting October 19, 1974). But the full story probably will never be known: when the shocking depth and breadth of the scandals began to be exposed by the Israeli press in 1975, the courts there suddenly ordered strict censorship on any news of indictments, trials or even arrests, according to the *Jerusalem Post* (April 22, 1975). Very little more emerged on financial skulduggery until the flurry of excitement in May 1977, when President Yitzhak Rabin was kicked out in the wake of another foreign bank funds scandal.

Rosenbaum's bank received its Mafia cash flow mainly through the mob-dominated Bank of World Commerce in Nassau, Bahamas. The middleman in this money pipeline was a certain Sylvain Ferdman. He was identified by *Life* magazine in 1967 as a courier for Lansky; but he was at the same time an official of Rosenbaum's bank, an associate of the Bank of World Commerce, and a legman for Investors Overseas Services.

IOS was the parent holding company for the former \$2-billion mutual funds empire of Zionist wheeler-dealer Bernie Cornfeld, since crumbled amid bitter charges of gross irregularities. Many IOS subsidiary companies are headquartered in Nassau, and Lansky-watcher Hank Messick observes that one such investment was a \$40-million apartment complex in "Lanskyland," the area just east of Gulfstream Park in Florida. Officials have never been able to determine just who the real owners of this are, although Messick's betting runs strongly to Meyer Lansky. "By means of this international financial structure," Messick observes, "machinery existed to conceal the holdings of Lansky or any other member of organized crime."¹³

Another Swiss laundering operation is the Exchange and Investment Bank. In the early 1970s, there were three Zionist associates of Meyer Lansky

among its owners: Ben Siegelbaum, Ed Levinson and Lou Poller. According to former U.S. Attorney Robert M. Morgenthau, a man of Jewish background who launched some of the most significant investigations of organized crime until he was fired by the corrupt, Lansky-linked Nixon administration, the Exchange and Investment Bank received millions of dollars of syndicate capital every year from the Miami National Bank. Miami National was controlled by another Zionist operator in the shadow of Lansky, Samuel Cohen.¹⁴

In a *Washington Post* report headlined "Israel Is Also Crooks' Promised Land," investigative reporter Jack Anderson disclosed that much of these funds were being channeled to Israel:

This underworld boodle — much of it raised from nefarious enterprises in the U.S. — is "laundered" before it arrives in Israel. This is accomplished simply by funneling it through Swiss banks. My associate Les Whitten has spent three weeks tracing ill-gotten U.S. dollars from Swiss to Israeli banks. He has spoken to top bankers in the U.S. and Switzerland. We have also learned that the Justice Department is investigating how certain Swiss banks transfer underworld funds to Israel ...¹⁵

Lansky Moves His Headquarters to Israel

Finally, in November of 1970, the inevitable consummation occurred. Lansky demanded, and received, a quid-pro-quo in exchange for his long years of pipelining money to the Zionist state. When a U.S. government investigation of the pre-tax "skimming" of gambling proceeds began to close in on him, Lansky simply skipped off to Israel, claiming sanctuary under the peculiar "Law of Return."*

He stayed at the multimillion-dollar Dan Hotel, the largest in Israel, which had been built by the "Miami Group," in all probability another Lansky front. The same outfit built the King David luxury hotel in Jerusalem, the Accadia hotel in Herliya, the Dan Carmel in Haifa, and a large number of other buildings and factories. Miami Group also manages oilfields (some

*This law allows any Zionist born anywhere in the world to "return" to a land where he had never lived — and where, in all probability, his ancestors had never lived either, if he was of Khazar descent — at the same time as it denies any "return" privileges to the former Palestinian owners of the land who were driven out by Zionist terror squads.

of which have been scandal-ridden), runs Israeli industries, and has announced plans for a skyscraper complex to outdo New York's Rockefeller Center.

Messick says "no one doubted" that Lansky continued to run the worldwide syndicate from Israel. A stream of couriers, including Hymie Siegel, "Yiddie" Bloom, Jake Lansky, Max Orovitz, and others of the old guard, soon began commuting to and from the Holy Land.¹⁶ True, a bit too much unfavorable publicity grew from the affair, and after a long period of shillyshallying, the Zionist régime rejected Meyer Lansky's petition for citizenship. But by then, the "heat" had conveniently blown over back home, and at this writing (1977), Lansky is back in Miami Beach plying his old trade, all federal charges against him having vanished with the snows of yesteryear.

By refusing Lansky permanent refuge, the Israelis assumed the moralistic pose of declining sanctuary for criminals. But this was a mere deception, based upon the forgetfulness of the news media and the public. For, even though Meyer Lansky did eventually go back to Florida, "a host of lesser crime figures has also found asylum in Israel, or is reportedly planning to shift operations there," in the words of Jack Anderson. Among the leading mob personalities in the Holy Land in 1971 were:

— **Phil "The Stick" Kovolick**, a longtime personal associate of Meyer Lansky;

— **Harry "Nig Rosen" Stromberg**, a former Philadelphia mobster identified in Senate testimony as "one of the biggest dope peddlers in the country";

— **Joseph "Doc" Stacher**, another narcotics kingpin, who was finally convicted of tax evasion but was allowed to go to Israel in lieu of prison time;

— **Al Mones, Hyman Segal, Frank Ritter** (alias "Red Reed"), and **Max Courtney** (alias **Morrie Schmertzler**), all bigtime professional gamblers, and the first three of whom were fugitives from American authorities at the time they entered the Israel entity.

Newsweek magazine observes that the Israeli government's policy of allowing scores of gangsters to hole up there,

appeared to be motivated by self-interest. Each year, Lansky and his underworld associates pour vast sums into Israeli bonds and Israeli philanthropies. As the daily *Ha'aretz* saw it, the government seemed afraid of losing the millions of dollars in illicit money first "laundered" in mob-controlled

institutions and then funneled into Israeli business and industry.¹⁷

Crime student Messick sketches the cozy relationship that prevails between these racketeers and the successors of the Irgun and Stern political gangsters:

Certainly Jewish gangsters have long and openly supported Jewish causes and the State of Israel. On the night Lansky's ex-partner, Bugsy Siegel, was executed, the Flamingo was taken over by Moe Sedway. When asked how he so conveniently happened to be in Las Vegas, he explained that he was there to arrange a United Jewish Appeal fund drive.¹⁸

Lansky has made large contributions to the staunchly pro-Zionist Brandeis University; in Miami Beach, his mobsters pledge huge sums in the elaborate "Books for Israel" rallies. Despite his expulsion, he still has many friends in Israel. The press there terms him a "philanthropist" and "Miami Beach socialite."

Reflecting upon this aging man with no criminal worlds left to conquer, who could walk his dog as easily in Tel Aviv as in Miami Beach, Hank Messick sums up: "Thanks largely to the genius of one man, the Syndicate International had become a terrible reality."¹⁹

Part II: Lansky Was Not the First

Unfortunately, Murder Incorporated was by no means the first Zionist involvement in organized crime. Meyer Lansky and all that he represents in our day are not a single isolated example of an individual and a few Runyonesque pals who, because of bad environment, went awry. The available evidence admittedly is scanty, but what we have unearthed suggests that a fuller study certainly ought to be made.

American Zionist histories almost always mention the "Bingham affair," as it has come to be called. This occurred in 1908, when General Thomas A. Bingham, at the time head of the New York City Police Department, published an article on foreign and immigrant organized crime in his area of jurisdiction. When Bingham turned in due course to the Jews, after discussing Italians, Sicilians and other nationalities, he produced statistics showing that roughly fifty per cent of the crime in New York was being committed by "Russian Jews," who however numbered less than twenty-five per cent of the population.²⁰ It is

this element, of virtually pure Khazar ancestry, that forms the ethnic backbone of the Zionist movement.

They were words that the general was to regret, even to recant, when New York's many Jewish organizations erupted as one voice in a storm of protest, culminating in a demand for the commissioner's removal. Bingham's pathetic and transparent attempt to save his job by suddenly discovering that his figures had been totally wrong, and that the said Russian Jews were actually all model citizens, availed him nothing, and he was sacked by the city administration in short order. His subsequent accounts of the matter make interesting reading.²¹

A few decades earlier, during the Civil War, the Union Army commanders had their hands full even after routing the Rebels and placing conquered Confederate territory under Army control. Although these areas were officially closed to outsiders, they found that a certain group was almost maniacally eager to get in and exploit the conquered people. General U. S. Grant tried to crack down:

I have long since believed that in spite of all the vigilance that can be infused into post commanders, the specie regulations of the Treasury Department have been violated, and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer at Columbus to refuse all permits to Jews to come South, and I have frequently had them expelled from the department, but they come in with their carpet-sacks in spite of all that can be done to prevent it. (Letter to C. P. Wolcott, assistant secretary of war, Washington, December 17, 1862)

1. The Jews, as a class, violating every regulation of trade established by the Treasury Department, and also Department orders, are hereby expelled from the Department . . . (General Order Number 11, December 17, 1862)

Grant was not successful, however. As soon as his General Order went out, influential Jews in Lincoln's "court" in Washington put pressure on Chief of Staff H. W. Halleck (a narcotics addict and man of unsavory repute who was no doubt easy to persuade) and had him reverse Grant's regulation.

At least two other commanders encountered the same goings-on. General William T. Sherman denounced "Jews and speculators" and "swarms of Jews" at Memphis in a letter of July 30, 1862. Gen-

eral L. F. Ross wrote that, since "the Jew owners have as good as stolen the cotton from the planters," he was going to charge them plenty for military assistance in getting it out of the Middleburg and Hickory Valley areas.

In that same year, 1862, the *New York City Police Gazette* observed:

The developments of almost every day serve to show the extent to which the German Jews are acting as receivers of stolen goods . . . A very general suspicion prevails against this people, and it is not surprising. Many of them are professional lifters, burglars and swindlers. Those in business find it difficult to effect an insurance upon their stock because of the frequency with which fires occur in their stores and the suspicious circumstances attending them.²²

Jews in Crime: The Historic View

In the course of research into historical aspects of the Jewish question, the scholar quickly notes the frequency of the complaint that Jews were conspicuously involved in criminal activities. Most Jewish apologists, such as Rabbi Joshua Trachtenberg (*The Devil and the Jews*) and Leon Poliakov (*History of Anti-Semitism*), have commented upon this also, dismissing the fact of course as but another lie or delusion of the persecutors. However, the charge has been made so often, and by such diverse personalities in time and place, that the "anti-Semite" explanation seems like extremely coarse categorizing.

Of the several hundred prominent individuals that we know of who have spoken out upon aspects of Jewish matters, perhaps a majority have assailed usurious moneylending activities. While there is certainly a good case to be made for including loansharking as a criminal abuse, in the interest of brevity we must omit this more general category of social offense.

Chronologically, we can reach all the way back to Egyptian or Babylonian times, where a number of ancient inscriptions and papyri express hostility to the Jews. But a more appropriate place to begin might be with the famous Roman statesman, **Marcus Tullius Cicero**. His friend, a customs official named Flaccus, got himself in trouble for enforcing the law and halting Jewish smuggling of gold from Rome to Jerusalem. It was while acting as defense counsel for Flac-

cus that Cicero condemned this early-day Zionist money "laundering" and efforts to intimidate courageous Gentile officials. He also showed that he himself was more than a little intimidated, making us wonder about the Zionists' "poor, powerless and persecuted" claims:

Softly! Softly! I want none but the judges to hear me. The Jews have already gotten me into a fine mess, as they have many another gentleman. I have no desire to furnish further grist for their mills. (*Oratio Pro Flacco*)

The first century Roman philosopher **Lucius Annaeus Seneca** referred to the Jews as "that most criminal nation" — "the conquered who give laws to their conquerors" (*De Superstitione*).

Later thinkers and religious leaders saw the same problems. The great Christian reformer in Renaissance Germany, **Martin Luther**, became an outspoken critic of Jewry later in life, writing two scathing books detailing his view of Jewish destructiveness: *Von Den Jüden und Ihren Lügen* (On the Jews and Their Lies) and *Vom Schem Hammphoras* (a treatise on Kabbalistic black magic). Dr. Luther was also an expert in Hebrew linguistics and took note of the fact that the criminal argot of European bandits and "fences" for stolen property was virtually an early-day form of Yiddish, being loaded with Hebrew words. At his recommendation, an old underworld lexicon called the *Liber vagatorum* was republished at Frankfurt in 1520, and in the preface, Luther wrote:

I consider it useful that this little book be widely read, so that it may be seen and understood how the Devil rules in this world, so that men may become wise and guard against him. It is true that this *Rothwelsche Sprache* [underworld slang] comes from the Jews, for it contains many Hebrew words, as those who know Hebrew will observe.²³

Leon Poliakov, the pro-Zionist propagandist and high-priest of The Myth from whom we quote these words, admits that,

In the following centuries we find records of organized gangs, some exclusively Jewish, others mixed Judeo-Christian, about which the police officers made some remarkable statements . . . The customs and religion of the Jews seem to have exerted a lively attraction on many German delinquents. The Christian prisoners in a Berlin jail demanded the right to attend Jewish ceremonies.

On the scaffold, Domian Hessel, the most famous highwayman of the eighteenth century and a former seminarist, requested the attendance of a rabbi.⁴²

They "never robbed on Saturdays and holidays," however, Poliakov adds reassuringly.

Philosopher **Ludwig Feuerbach**, in 19th century Germany, declared that "The Jews received by the grace of Jehovah the command to steal" (*Das Wesen des Christenthums*). Said **Johann W. von Goethe**: "Their religion permits them to rob non-Jews. This crafty race has one great principle: as long as order prevails there is nothing to be gained" (*Das Jahrmarktfest zu Plundersweilern*).

Denis Diderot, the noted French revolutionary scholar, wrote: "The *Talmud* taught the Jews to steal the goods of Christians, to regard them as savage beasts, to push them over a precipice . . . to kill them with impunity and to utter every morning the most horrible imprecations against them" (*Juifs*).

Napoleon Bonaparte, who succeeded to the leadership of the new French nation formed in the revolutionary crucible, at first tried a Jewish policy of concession and conciliation. Before long, he had changed his approach completely:

Legislation must be put in effect everywhere that the general well-being is in danger. The government cannot look with indifference on the way a desppicable nation takes possession of all the provinces of France. The Jews have to be treated as a special people. They are a state within the state. It is discouraging to the French nation to end up under the sway of the lowest of peoples. The Jews are the master robbers of the modern age; they are the carrion birds of humanity . . . We ought to ban the Jews from commerce because they abuse it . . . The evils of the Jews do not stem from individuals but from the fundamental nature of this people. (From Napoléon's *Reflexions*, and from speeches before the Council of State on April 30 and May 7, 1806).

(1) Every big and small Jew in the peddling trade must renew his license every year. (2) Checks and other obligations are only redeemable if the Jew can prove that he has obtained the money without cheating. (Ordinance of March 17, 1808; *Code Napoléon*).

Many of the social reformers of Europe who directed their attentions to plutocratic economic abuses were outspoken in denouncing what they took to be

the Jewish role in society. Wrote the 19th century French socialist founder, **Charles Fourier**:

I have heard a Jew, who had several millions and who was a person of importance in his town, say to me and to others in Lyons time and time again, 'Sir, if I don't cheat, it's only because I can't' . . . The Jew is, so to speak, a traitor by definition . . . [The Jewish religion] furthers vices such as the encouragement of deceit. It is obvious that it gives its adherents a dangerously immoral character . . . (*Publication des manuscripts*).

Ah! Has there ever been a nation more despicable than the Hebrews, who have achieved nothing in art and science, and who are distinguished only by a record of crime and brutality which at every page of their loathesome annals makes you sick! (*Théorie des quatre mouvements*).

Pierre Proudhon, another prominent socialist pioneer, wrote:

The Jew is by temperament an anti-producer, neither a farmer nor an industrialist nor even a true merchant. He is an intermediary, always fraudulent and parasitic, who operates in trade as in philosophy, by means of falsification, counterfeiting, horse-dealing. He knows but the rise and fall of prices, the risk of transport, the incertitude of crops, the hazard of demand and supply. His policy in economics has always been entirely negative, entirely usurious; it is the evil principle, Satan, Ahriman, incarnated in the race of Shem (*Césarisme et christianisme*).

Proudhon and many other French reformers had been deeply influenced by **Alphonse Toussan**, who wrote on the Jewish question in the most apocalyptic tones:

I call as the people with that contemptuous name of Jew all those who traffic in money, all unproductive parasites living off the substance and labor of others. Jew, usurer and trader are all synonyms for me. That horde of usurers and lepers, a burden against all mankind since the dawn of the ages and which drags its hatred against other peoples and its incorrigible haughtiness all over the globe! The people of Satan, not the people of God; and the God of the Jewish people is no other indeed than Satan (*Les Juifs, rois de l'époque*).

In England, references to alleged destructive activities of the Jewish consensus begin with the earliest historians. **Matthew Paris**, **Raphael Holinshead** and **John Speed** wrote copiously upon the reasons why

King Edward I expelled the Jews from England in the 13th century. As Speed epitomized it: "They ate the English nation to its bones" (*The Historie of Greate Britaine*).

William Prynne, a Puritan writer opposing dictator Oliver Cromwell's efforts to rescind the long-standing expulsion and allow the Dutch Jews who had financed his regicide to return — to the scene of their former "persecution" — described the Jewish offenses as: "Usuries and Deceits, clipping and falsifying monies, ingrossing all sorts of commodities into their hands [and] usurping the Nations trades . . ." (*A Short Demurrer to the Jewes long discontinued Remitter into England . . .*).

Daniel Defoe, whose novels were mainly topical extensions of his superb investigative journalism, depicts many criminal Jewish types of 17th and 18th century London, where the government was quietly allowing them to trickle back in. *Roxana*, *Robinson Crusoe* and *The Memoirs of Captain George Carleton* are rife with greedy, extortionate and sometimes homicidal Jews, whose stock-in-trade is "fenced" stolen articles. *The Life and Adventures of Mrs. Charles Davis* accuses this element of having formed a trans-national syndicate to follow up armies and purchase pillage from soldiers in the ongoing Continental wars. Defoe's examination of the notorious South Sea Syndicate (in *Mist's Journal*, April 1, 1721) suggests a strong Jewish rôle in that gigantic financial swindle.

"Gentleman" **John Burgoyne**, the soldier-dramatist, was a prominent theatrical figure who identified Jews as conspicuous dealers in stolen goods. In his popular play *The Heiress*, Clifford, courting Tiffany, asks if she would run away with his heart: "Oh yes, and a hundred more; and melt them all down together as the Jews do stolen goods to prevent their being reclaim'd."

Henry Fielding had a dual career in the criminal justice system and in *belles lettres*, which must have given him a certain vantage point. In his *Enquiry Into the Causes of the Late Increase of Robbers*, he described a vast international Jewish trafficking in stolen property:

Among the Jews who live in a certain place in the city, there have been, and perhaps still are,

some notable dealers this way, who, in an almost public manner, have carried on a trade for many years with Rotterdam, where they have their warehouses and factors, and whither they export their goods with prodigious profit, and as prodigious impunity. And all this appeared very plainly last year in the examination of one Cadosa, a Jew, in the presence of the late excellent Duke of Richmond, and many other noblemen and magistrates.

Patrick Colquhoun, a contemporary investigative writer, bears out Fielding with a shocking picture of Jewish professional criminality, in his *Treatise on the Police of the Metropolis*.

With the dawn of the 19th century, the situation had worsened. Everyone knows of **Charles Dickens's** *Oliver Twist*, with its Jewish master-criminal Fagin, and his squads of well-trained little English-boy pick-pockets, and his mysterious links to seemingly higher (or lower) powers. But there were other less well-known social commentators who brought in pretty much the same reports.

Robert Southey, a prominent poet, wrote:

Some of the lowest order let their beards grow, and wear a sort of black tunic with a girdle; the chief ostensible trade of this class is in old clothes, but they deal also in stolen goods, and not infrequently in coining. A race of Hebrew lads who infest you in the streets with oranges and red slippers, or tempt schoolboys to dip in a bag for gingerbread nuts, are the great agents in uttering base silver; when it is worn too bare to circulate any longer; they buy it up at a low price, whiten the brass again and send it abroad . . . Any thing for money, in contempt of their own law as well as of the law of the country (*Letters From England*).

Playwright **Tom Taylor**, whose works received immense public acclaim in their day, presented one of the most obnoxious Jewish characterizations in English drama in his *Ticket-of-Leave-Man*. This pawn-broker is Melter Moss, a counterfeiter, murderer and trafficker in stolen goods. Humorist **Frederick Marryat**, in his *Poor Jack*, describes the same types: "Then we have what we call Jew Carts, always ready to take stolen goods inland, where they will not be looked after."

The great populist, anti-plutocrat agitator, **William Cobbett**, opposed the "emancipation" of the Jews in 1833 by saying:

Suppose it was proposed to us to admit a race of

cannibals to these powers, should we have a right to do it? Jew has always been synonymous with *sharper, cheat, rogue*. This has been the case with no other race of mankind (*The Cobbett MSS.* "Reply to the House of Commons Bill for the Emancipation of the Jews").

In general, such characterizations dwindled with the rising "liberalism" of the approaching 20th century. Whether the change was owing to improvement in Jewish character or to their ascension into banking, government and the mass media is a question we cannot resolve here. Such significant writers as **Hilaire Belloc** (*The Jews*), **G. K. Chesterton** (numerous references), and **T. S. Eliot** (*Burbank With a Baedeker; Bleistein With a Cigar*), among others, ought to be consulted before any final judgment is made. One case, that of **Graham Greene**, suggests that the unpleasant word censorship may have to be considered.

Greene's better early novels are set against backdrops of brutal criminality, and all have conspicuous Jewish overlords as the masters of the evil revels. *Brighton Rock* portrays Colleoni as a sort of occult pope of crime, and a sadist who seems to have swapped the kosher butcher's knife for the razors that his gangsters use to mutilate their victims:

His old Semitic face showed few emotions but a mild amusement, a mild friendliness; but suddenly sitting there in the rich Victorian room, with the

gold lighter in his pocket and the cigar case on his lap, he looked as a man might look who owned the whole world, the whole visible world, that is, the cash registers and policemen and prostitutes, Parliament and the laws which say "this is Right and this is Wrong."

A diabolical figure in the tradition of **Anthony Trollope**'s towering Jewish villain Melmotte, or **George Du Maurier**'s *Svengali*, he is the negative and subterranean center into whose hands Greene shows all the leading strings of corruption passing. He does not personally commit unlawful acts, but the forces of criminality are everywhere at his command. Greene's *A Gun for Sale* repeats this Jew-as-devil idea in Sir Marcus, titan of modern industry, from brothels to steelmills. Through assassination and conspiracy, he manipulates world politics and foments wars — both for industrial profits and for his unspecified but presumably diabolical projects for humanity.

Remarkably enough, however, current editions of Greene's striking works have been completely rewritten to eliminate all Jewish references.

* * *

Finally, we are left with a question: To the extent that Zionists are actively involved in professional crime, do we not have the duty to discount their claims of being the innocent victims of political crimes?



Arthur "Dutch Schultz" Flegenheimer: executed in New Jersey by fellow murderers



Louis "Lepke" Buchalter: executed at Sing Sing for murder

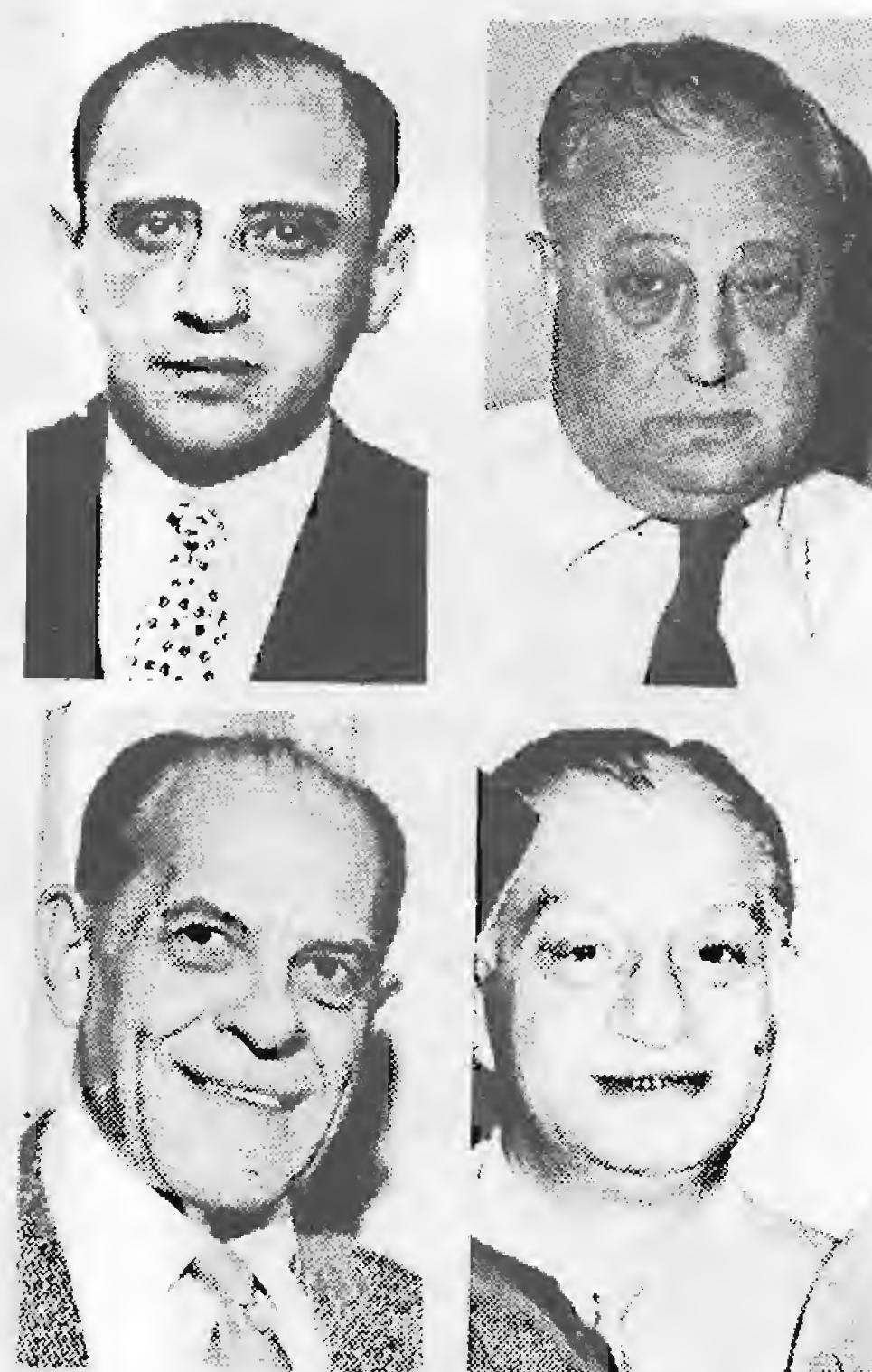


Arnold "the Brain" Rothstein: an early-day crime king of New York



Meyer "Lansky" Sucholjansky: the crime syndicate's "chairman of the board"

RIGHT: Two of the skilled technicians of Murder Inc., Abraham Reles and (far right) Allie "Tick Tock" Tannenbaum. The professional assassination squad became the backbone of the National Crime Syndicate. Although there have always been lesser mobsters of a wide variety of ethnic backgrounds, most experts believe that the Jewish clique surrounding Meyer Lansky holds a balance of power. **B BELOW:** Abie Atell, a boxer accused of being Rothstein's middleman in the "fixing" of the 1919 baseball World Series, which almost destroyed big-league baseball, but brought the Mob a windfall in bets.



Other Zionist gangland charmers: (top, left), Moe Sedway, who took over Las Vegas when "Bugsy" Siegel was killed; (right), Jake "Greasy Thumb" Guzik, the brains behind Al Capone; (bottom, left), Gus Greenbaum, a long-time Las Vegas figure; (right), Israel "Icepick Willie" Alderman, named for his favorite weapon.



The real "Godfathers"? Hollywood's Zionist movie moguls haven't based any screenplays on a certain element in organized crime yet, although it's a definite factor. This rare 1933 photo was taken after a police raid in New York. Present were (from left) Joseph

"Doc" Stacher, currently a resident of Israel; Benjamin "Bugsy" Siegel; Harry Teitelbaum; Louis "Lepke" Buchalter; Harry Greenberg; Louis "Shadows" Kravitz; Jacob "Gurrah" Shapiro; Philip "Little Farvel" Kovolick; Hy "Curly" Holtz. None were Italian.



Harry Stromberg



Morris Dalitz

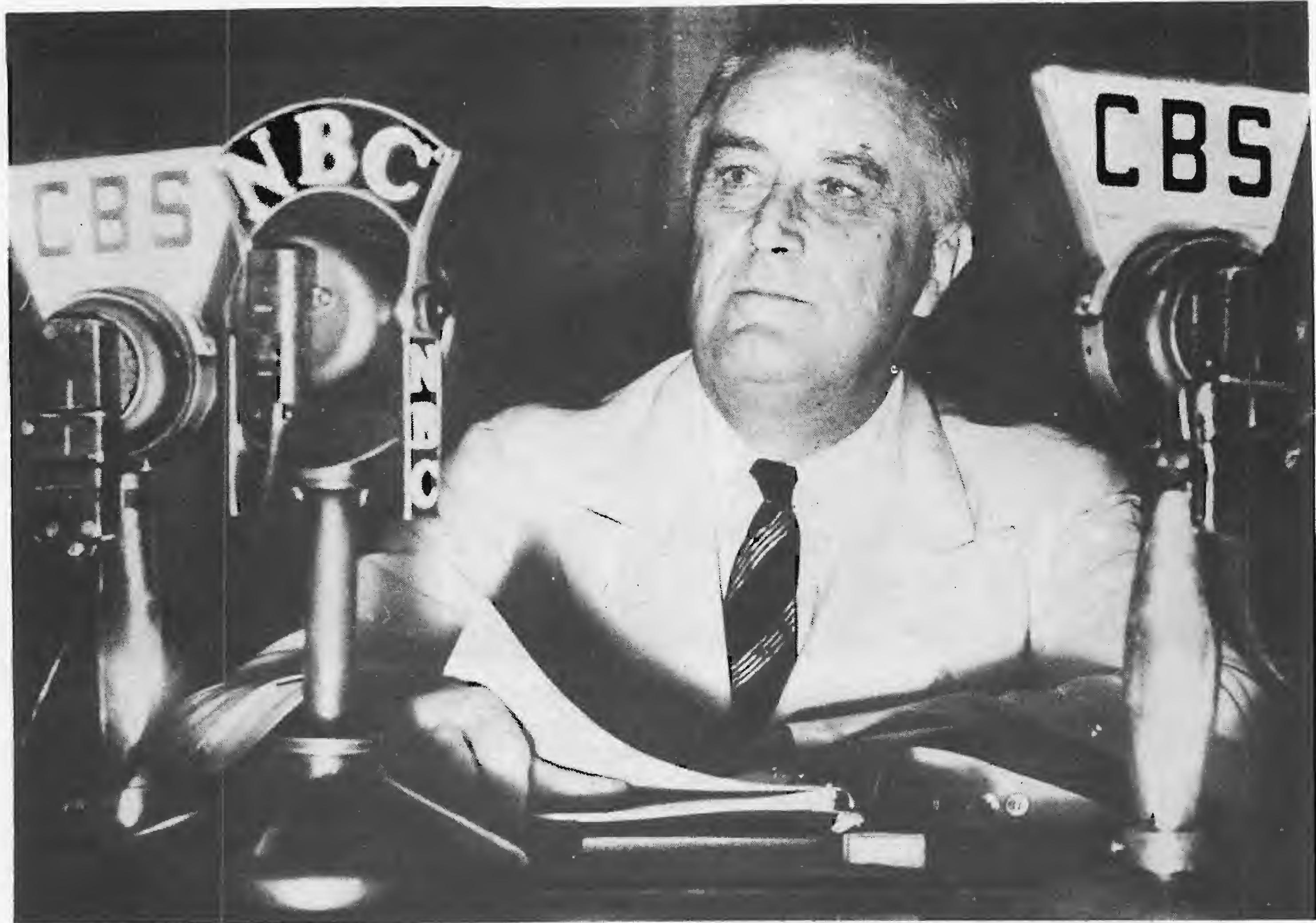


Morris Lansburgh



Edward Levinson

Some associates of Meyer Lansky; Stromberg lives in Israel at last report



Did this man who gave "fireside chats" over the Zionist-owned radio networks, and who jockeyed America into World War Two, get his job from Meyer Lansky, the Zionist lord of the underworld? Crime experts have revealed the key Mob rôle in the Democratic Convention of 1932 which gave Franklin Roosevelt the nomination.

Chapter Six

‘One Who Survived’

The mass media are full of stories about ‘survivors’ of Hitler’s supposed gas chambers. How does the existence of so many lucky escapees tally with the claim of near-total extermination?

ON JUNE 4, 1974, the Zionist-owned *New York Times*, and all of the smaller fry newspapers across the United States whose typesetting machines are uncritically hooked up to its remote-control teletype service, treated their readers to a heart-rending account of an unusual church service in New York City.

The *Times*’s solemn headline read: “An Awesome Reliving of Auschwitz Unfolds at St. John’s.” Below it was an even more somber picture of members of the audience, most of them apparently Roman Catholic nuns in their “mod”-style habits, listening with long faces to a sermon. The occasion was the first of the so-called “Symposia on Nazi Extermination of Jews” that have been held at the Cathedral Church of St. John the Divine, in New York.

The *Times* story carried the byline of one Israel Shenker. (Naturally, in modern free press practice, a Zionist is required to write on Zionist-related affairs. But of course there is no recognition that non-Zionists have any interests that only they could adequately report.) Before we sample what Mr. Shenker has to tell us about the meeting, we must take a look at the news he did not see fit to print.

First, there is a rather ludicrous theological aberration in this whole affair whose irony seems to have been lost on everyone (possibly the contemporary “social gospel” clergy at the cathedral are unaware of

it). Saint John the Divine must have been the most bitterly “anti-Semitic” of all the New Testament writers, and second only to Jesus Christ himself in hostility to the Pharisaic rabbinate then running the show in Judea — if this be a valid definition of “anti-Semitism” for the nonce. It may be recalled that John bitterly excoriated the Pharisees, who were the revered ancestors of today’s *Babylonian Talmud* enthusiasts, as the “Mystery Babylon” whose “lies and fornications” shall make the world reel and stagger like a drunken man. John clearly implicates the Jews as the willful murderers of Jesus.

Secondly, there is the undisclosed matter of sponsors. Although the Very Reverend James P. Morton, dean of St. John’s, was nominally in charge, the curious fact is that Arnold Forster of the fanatically Zionist Anti-Defamation League was the gray eminence behind the symposium idea. Mr. Forster is very typical of the most vocal proponents of The Myth. Yet, hardly anybody today remembers that, according to Federal Bureau of Investigation files cited in the *Congressional Record* (June, 1950), Arnold Fastenberg was a member of a Communist spy ring. The reason this is of interest is that there has been such a large Soviet rôle in the building of the entire Six Million Myth — possibly as a counterforce to reports of the Soviets’ own enormous atrocities; possibly for other reasons.

Discussing the symposium, Israel Shenker wrote:

Auschwitz heads the glossary of 20th century evil — symbolizing the Holocaust in which six million Jews died. But the barbarism of death camps like Auschwitz also imperils the faith of survivors: How to believe in God’s power and purpose with evil writ this large?

In this exalted style, Shenker runs through the list of horrific accusations made by participants of the conference: that corpses of Jews were trundled to “ovens” in wheelbarrows; that no water was given the prisoners, who had to “drink mud”; that grandparents held hands with their children while “going into the ovens” [sic; presumably they would have gone to the gas chambers first]; that “they had these hateful police dogs that ate pieces of flesh alive,” that the rats too “ate up the cheeks of the bodies.”

One of the women who gave some of the more creepy accounts declined to identify herself. However

she did permit a photograph of the supposed Auschwitz identity number tattoo on her arm, 2988. This does seem a surprisingly low number, out of the six million and more run through the mill, and to explain that, the woman described how she had been brought from Czechoslovakia "in 1942 in the second transport to Auschwitz." That year, according to The Myth, was the first in which mass gassings of Jews began at Auschwitz-Birkenau camp.

"Then they sent us to Birkenau, into the mud where there was fleas and dirt. We had no water at all. We drank mud. I had malaria, I had typhus, I had everything. But it happened that my heart kept on beating in spite of it . . . You don't manage to survive, it just happens.

"My brother died in the camp. My mother was sent to Auschwitz and I knew some people who came to Auschwitz at the same time. I saw this big fire and I knew my mother's body was burning, and I was grateful that she would not have to see me burning in front of her or know that I saw her burning in front of me."

Professor Irving Greenberg, of City University of New York, although presumably not a gas-chamber survivor himself, spoke in a similarly dithyrambic style about "burning." He felt that Jews must philosophically learn to expect periods of belief "interspersed with times when the flames and smoke of the burning children blot out faith, though it flickers again."

Death Camp Survival: 'It Just Happens'

The effect is an amazing *déjà vu* of the *Old Testament* burnings of children "under every green tree" by Israelites worshipping Ishtar and the fire god, Moloch. Even those hateful police dogs tearing at the living flesh might have had their forerunners in the dogs of the street who licked up the blood of Jezebel. Jungian students of "archetypes" could make a case for some amazing "synchronicity of symbols." Cynics, of course, might find certain analogies in the entire Six Million business to the burning of Shadrack, Meshak and Abednego, where the enemy king was astounded after tossing them into the fiery furnace to find not only the three Israelites walking around unscathed in the flames, but a fourth figure — the Jewish "son of god" — in there with them. Biblical allusions aside, however, the phrase that must be singled out is: —

"You don't manage to survive, it just happens."

For this news item is but one of a truly astounding number that keep cropping up in which escape from those "gas ovens" somehow just happened for another fortunate Jew. We do not profess any special knowledge of statistics or of sampling procedures, but it would seem fairly rudimentary that, for every such example that gets into the public prints, there must be a substantially greater number of others that go unreported — especially with a people as intensely private in its inner affairs as the Jews. Based upon our own small and completely haphazard little survey, we can only conclude that the number consigned to "burning" must have been counterbalanced by a very definite number who were not.

We have given in an appendix synopses of 18 separate reports taken from random newspapers and magazines within a short recent period. Also, the private Jewish press around the country has not been especially analyzed; although unquestionably, a detailed study of such publications in the entire period since World War Two would turn up an immense number of "just one who survived" disclosures.

Perhaps the following *New York Times* story will serve to typify the sort of material that we are talking about. The headline ran: "Belsen Inmate Wants Ordeal Kept Vivid," and the report concerned Josef Rosensaft, a "former Auschwitz and Belsen prisoner" who had organizational ability: he founded another of the many groups of groups that crisscross the Zionist community like a busy telephone switchboard. This particular one is called "World Federation of Bergen-Belsen Associations," suggesting that there must be an appreciable number of such survivors. The *Times*'s description of Mr. Rosensaft is absorbing: "The journey from the ghetto of Bedzin, Poland, to Manhattan's East Side, where Mr. Rosensaft now lives as a wealthy real-estate man and art collector, represents an extraordinary odyssey . . ."

Described as "a rotund, moon-faced man," Rosensaft did not want certain things "kept vivid," however:

There are still some periods of his life that Mr. Rosensaft will discuss only vaguely, if at all. Moreover, he is apprehensive about references to his wealth . . . As a result, Mr. Rosensaft will not discuss in detail how he managed to assemble his collection of more than 100 masterpieces of art . . . He met and married a fellow survivor, Hadassah Bimk,

a physician. *Mr. Rosensaft's quick and successful start in business was based, he said, on contacts made at Belsen.*¹ (Emphasis supplied.)

Rosensaft died September 10, 1975. In an obituary, the *Times* returned to the fascinating subject of how the art collection, among other luxurious things, had been assembled. The report, headlined "Nazi Survivor's Art Sale to Yield Millions," was a lengthy but not particularly successful effort to penetrate the financial camouflage thrown up around himself by this international "jet-setter," who had been able to commission and acquire sculptures made of solid gold, along with numerous other fabulously expensive artworks. There was a clear implication by the *Times* writer of irregularities, if not of outright fraud, in the dealings of Rosensaft with one Isidore Cohen, described as "a wealthy investor." In fact, Cohen was quoted as claiming that his signature had been forged upon some promissory notes benefitting Rosensaft and totaling \$625,000.²

Survivors Peek Out From Many Books

Books have been published which tell a more detailed story of survivorship. It seems reasonable to assume that there have been many such references in books, given the indications that we have seen in the periodical press. Again, someone ought to make a full study. But be that as it will, we shall mention several published cases which shed an unaccustomed light upon the issue.

Léon Blum, the pro-Communist premier of France, was arrested by the Germans in Paris and sent to Buchenwald. According to his biographer, Louise Elliott Dalby,

His quarters at Buchenwald were reasonably comfortable, but his diet was poor and contributed greatly to his ill health. He resented most the restrictions on his privacy and the annoyance of being disturbed every two hours as guards thoroughly inspected his quarters. He was allowed to take a servant to care for him, he was permitted a radio by which he could occasionally get the B.B.C., although this was forbidden, and he received most of the food parcels sent to him.³

The objection may be made that Blum, as a public figure, would have been scrupulously kept alive in order to disguise the Nazis' real intentions toward the helpless, anonymous Jewish masses who were their

real target. Which is certainly a possibility (although usually The Myth does not bother attributing such fine-honed scheming to the raging Hitlerite monstrosity). But — servants, food parcels, the BBC?

In the spring of 1976, Oxford University Press published *The Survivor: An Anatomy of Life in the Death Camps*, by Terrence Des Pres. It is a compilation of interviews of 77 "death camp" inmates who had had not only the good fortune to survive, but to survive for decades after an experience that should have left them very dead, were it as bad as claimed.

Like the Talmudist rabbis, Sigmund Freud and such Zionist writers as Norman Mailer, many of Des Pres's interviewees seem to have a "thing" about excrement: one camp supposedly had "only one latrine for 30,000 to 32,000 women," which sounds a little like one of Swift's scatalogical fantasies on the land of Brobdingnag. Des Pres somberly outlines a theory that the Nazis were practicing "excremental assault" in addition to their thousand and one other diabolical torments.

Interestingly, the author informs us that the widely-promoted idea of death-camp prisoners becoming sheeplike nonresisters as they were bundled into the gas chambers is not correct. On the contrary: survival depended upon "social bonding, interchange, collective resistance, and maintaining dignity . . . To organize was to steal a little food, medicine, clothing, or munitions; prisoner co-operatives bartered, manufactured, served and exchanged everything from information and supplies to bodies in the camp hospital." It is hard to imagine "maintaining dignity" while waiting in a line 32,000 persons long to use that one busy latrine. As for the stealing of "munitions," what comment would not be superfluous?

In 1973, Horizon Press published Heda Kovaly's *The Victors and the Vanquished*. A Jewess from Czechoslovakia, she was deported to the "mill of death" itself (Auschwitz), where she too saw her mother marched off to the gas chambers. Whether the mother was spared the anguish of having the daughter see her "burning" is not recorded in this case.

Somehow the young Heda survived and even escaped, making her way back to Czechoslovakia. And she describes the many other Jewish escapees from Auschwitz whom she encountered *en route* and found reinstalled in Red Prague as the war drew to a close.

But to her sorrow, she discovered that many of the Gentile Czech Communists (with whom she unluckily became ensnarled — and at the highest levels) were “anti-Semitic” and faulted her for having the cheek to have escaped the gas chambers. While she never became a Bolshevik herself, to be sure, she did meet and marry “an idealistic Communist who had endured the war in Auschwitz,” by the name Rudolf Margolius.

By Kovaly’s account, husband Margolius must have been one of this world’s more saintly and self-abnegating men. He became “an important official in the Czech ministry of foreign trade” and worked himself daily to exhaustion to prove that a Jew too could make a valid contribution to the noble humanitarian experiment that the Czech “workers” were performing (in comradely harmony with Stalin’s occupying divisions, of course).

But sure enough, the utopian idyll for humanity was spoiled when “Marxist anti-Semitism” again gnashed its ugly maw, and the humble Jewish commissar was taken away and put on trial. The prosecution was so monstrous as to charge that he had lied about being in Auschwitz, since he had actually been busy throughout the war as a spy for England! There is, of course, no way to appraise this terrible accusation, except to note that Communist police states do know a bit about espionage matters, and do keep fairly close records on people who interest them.

A 1974 book had the forlorn but decreasingly original title of *One Who Came Back*, by Josef Katz, and it was published by Herzl Press (named for the founder of Zionist imperialism).

A person who today styles himself with the resoundingly Anglo-Saxon name of Arthur London, has recently written a memoir called *The Confession*, published by William Morrow. London describes himself as “a dedicated fighter in the Czech Communist Party, a hero of the Spanish Civil War and a leader of the French ‘Maquis’ partisans during World War Two.”

“London” had risen to the position of undersecretary for foreign affairs in the postwar Czech Communist regime when he was caught up in that same relentless “anti-Semitism” that had engulfed Rudolf Margolius. The affair, of course, was the well-known “Slansky Trial,” when Stalin in Soviet Russia en-

forced a crackdown on Zionist sympathizers and economic opportunists in the Czech regime. And, as if to provide a certain syllogistic completeness, “London” remarks that the new president of Czechoslovakia, who succeeded the Zionist Jew Slansky, was one Zapotocky, “himself a survivor of Nazi torture.”

Another individual with a not very Slavonic moniker published in 1973 a curiosity entitled *For Those I Loved*. Martin “Gray” (his real surname appears to have been Feld) purports to describe his experiences at the Treblinka camp in Poland. But although only 16 years of age at the time of his encampment, he managed to escape — which was no mean feat, since this was one of the main “death camps” where mass exterminations were carried out and security was ultra-strict, according to The Myth.

Gray’s book is an odd amalgam of bawling self-pity, tired clichés from pulp horror fiction, and astounding gaffes and blunders of admission that virtually destroy his claim to have seen the “gas chambers” and their functioning at first hand. To begin with, Gray nonchalantly admits that he had been an officer in the grisly Soviet Secret Police, even reproducing several official photos of himself in NKVD uniform and sporting high Soviet decorations.

Secondly, he matter-of-factly describes how he founded his substantial post-Treblinka fortune by setting up an international trade in fake antiques, which he manufactured in various countries and imported and sold at high prices in the United States. Since then, affairs prospered to the point of allowing him to retire to a chic mansion on the French Riviera, where he broods over the untimely fate of “those he loved,” when not attending exclusive film-world festivities at nearby Cannes.

Understandably, perhaps, Gray’s is thus far the only title of the genre to have called down what amounts to an official repudiation from the Zionist establishment. The “Personal Opinion” column of the highly influential London *Jewish Chronicle* took Gray’s outpouring severely to task. One notable observation: “Gray recalls that the floors of the gas chambers sloped, whereas *another survivor* who helped to build them maintains that they were at a level . . .”⁴ (Emphasis supplied.)

As if to redress the balance disrupted by the torpedoing of Gray, the same *Chronicle* writer added a

grandiose new fillip to The Myth by claiming that "nearly a million people were murdered in Treblinka in the course of a year. 18,000 were fed into the gas chambers every day." Commenting, Richard Harwood remarks in his incisive analysis, *Did Six Million Really Die?* —

It is a pity indeed that so many people read and accept this kind of nonsense without exercising their minds. If 18,000 were murdered every day, the figure of one million would be reached in a mere 56 days, not "in the course of a year." This gigantic achievement would leave the remaining ten months of the year a total blank . . . This kind of thing simply shows that, once the preposterous compromise figure of Six Million had scored a resounding success and become internationally accepted, any number of impossible permutations can be made and no one would even think to criticise them.⁵

Even the Rothschilds Survived

Finally, let us roll away this dire backdrop of *Konzentrationslager* doom and Communist gloom and elevate our imaginary camera to the most olympian levels of aristocratic Jewish life. Frederic Morton's 1962 biography of the Rothschild banking family paints a picture of lordly Hebrews far above and beyond the squalors of ordinary *schlemiels* — even to the point that several of the French and Austrian members of the far-flung clan moved serenely in and out of custody of some extremely deferential "Nazis" with scarcely a ruffle of their haughty plumage.

Morton begins his ninth chapter with an account of Baron Louis, head of the Austrian branch of the bank. On March 10, 1938, it became his turn to disappear into the raging abyss of "the Holocaust." Dragged off by the hair of the head, no doubt, and hurled into the fieriest furnace reserved for arch-plutocrats such as he who had often denounced by name in National Socialist propaganda? Not at all. In fact, the student of the Myth sits incredulous over Morton's smug account of barely competent Gestapo officials being flummoxed again and again by urbane little tricks of high society one-upmanship.

The butler turning the Lüger-twirling heavies away at the door of the *palais* because "le baron" was not at home. The baron, cornered next day, refusing to "come along" until after he had finished his lunch, used the finger bowl, enjoyed a cigarette, approved

next day's menus. The baron declining to answer questions at headquarters, sarcastically riposting with his dread captors . . . It is very strange: not at all like the "Nazi" baby-murderers we have been trained to think of.

After a few weeks in jail, shared with Vienna's Communist leaders ("We got on rather well," Louis recalled later . . ."),⁶ negotiations were supposedly begun with Rothschilds in Switzerland on a handsome ransom to be paid for the baron's freedom. Apparently the baron himself was a party to these, even though he was a hapless prisoner of demented and sadistic captors who were bent on killing all the Jews in the world. But, he held his own so well that, as a blandishment, his jail cell — far removed from Communist proles now — was decorated with *Louis Quinze* furnishings, a radio, and other amenities. The head-gasser, Heinrich Himmler, even paid a courtesy call, offered a cigarette and asked if there were any complaints.

It all failed, however; and the surprisingly punctilious and ineffectual Gestapo were completely unable to sway their airily stubborn prisoner into agreeing to their ransom demands, but rather seem to have been thoroughly highbrowbeaten. Even the last day of Louis Rothschild's captivity, Morton tells us, was another triumph over the bestial louts who were elsewhere immolating so many of his coreligionists.

The order to free Rothschild came down in the evening; but rather than try to find lodging at an inconvenient hour, the distinguished prisoner requested permission to remain the night in his *Louis Quinze* cell and leave the following morning:

Since in all the Gestapo dossiers there was no precedent of an application for a night's lodging, Berlin had to be consulted by long distance. Louis's last night at headquarters was on the house.⁷

Not such bad treatment, surely? Especially in view of the fact that the ransom had fallen dismally below expectations.

There were other members of the family for whom there were no ransom negotiations — but no burnings either. Elie and Alain Rothschild, of the French branch, were taken prisoner in the fall of the Maginot Line. "No special pressure was applied to them," Morton writes. Edouard's son Guy, present head of the French house, was caught in the Dunkirk debacle,

but managed to escape and reached New York in 1941.⁸

* * *

We can only wonder how many other less prestigious gas chamber survivors were to follow him in the years to come?

Israeli Propaganda and 'The Myth'

As we have seen, there are many suspicious links between the Six Million Myth and Soviet propaganda. But there is no doubt that the world headquarters for promoting the whole elaborate fiction is the Israel entity in occupied Palestine.

In February of 1973 was published a most engrossing United Press International dispatch from Jerusalem. The fact that it was omitted altogether by most of the American "goy" newspapers, and kept back among the corset ads of those that did publish it, is perhaps not surprising, considering the deplorable state of our mass media. But that none of our hypersensitive social historians, editorialists and assorted exposers of all and sundry that is crooked or questionable have taken up the gigantic issue it raises, is disturbing.

The dispatch begins by solemnly intoning that, 27 years after the end of World War Two, Jews are still counting and identifying their dead from the "Nazi" holocaust," a fact of which few could fail to be aware.

"The number of black volumes filled with the lists of victims has outgrown the small, darkened library of death at the Israeli Memorial to those who perished," the writer somberly continues.

The next paragraphs should be read carefully, so that their full import will not be missed:

More than 2.5 million dead have been documented by the Yad Vashem (Martyrs' Foundation) Center, but a new hall is to be built soon to accommodate millions more . . .

The new floor space may, however, be unnecessary. Again we quote:

"It will be impossible to reach the six-million figure, since whole communities were wiped out and we'll never know the number of people lost or their names," said Yitzhak Arad, Yad Vashem

director. *"But I hope we can get to four million."* (Emphasis supplied)

Attempting to explain why the total of claimed holocaustees is so far shy of the accepted figure, Arad made statements that detract even more seriously from The Myth:

Arad said the campaign was meeting resistance from people who think it will strengthen the claims of extremist Germans and Arabs that the six-million figure is the work of Jewish propagandists. "When we started collecting the names, people said it was impossible to get them all and that this will support arguments that not really six million were killed. But we know how many Jews lived in Europe before the Nazis came and we know how many lived through the Holocaust. *We just don't know exactly who they all were.*" (Emphasis supplied)

Finally, and even more important than this latter observation, is Arad's explanation of how the initial 2.5 million figure has been arrived at:

"Names, birthplaces and death sites of Jews murdered in World War II are being collected on one-page testimony sheets filled in by relatives or witnesses or friends. Testimony sheets in English, Hebrew, Yiddish, Russian, Portuguese and French are being distributed to Jewish communities around the world for completion."

A typical group distributing such forms in the United States is the American Federation of Jewish Fighters, Camp Inmates and Nazi Victims, primarily made up of those claiming to have been partisan fighters against Germany and "survivors" of concentration camps. The article says they are circulating the sheets "through synagogues, Jewish community centers and newspapers. 'Maybe this way we'll know who are our brethren who fell at the gruesome hands of the Nazis,' Arad said."⁹

Maybe, indeed. But the passion for truth cannot be excessively strong when these are the sort of hardened partisans serving it up.

Four Million Are Collecting Billions

Another largely unheralded business has recently passed one of its periodic negotiations crises. A very big business it is too, having transferred funds in excess of \$52 billion since the early 1950s. We refer to the matter of the reparations payments that have

been made by West Germany to the Israeli regime and to some millions of Jewish "survivors" all over the world.

The septuagenarian Zionist potentate, Nahum Goldmann, has been carrying out prolonged talks with the Bonn government aimed at having West Germany extend its reparations payments to Jews living in the Communist countries of Eastern Europe. The world Zionist leadership puts no comparable pressure on the various Marxist régimes to join in the payments largesse, possibly because maintenance of The Myth in world opinion depends upon at least tacit coöperation of the various Communist states, and has since the war's end. In any case, Goldmann now wants the West Germans to start paying off Jews in the eastern lands who missed the 1965 cutoff date for submitting reparations applications.

Zionist journalist Milt Freudenheim quoted Goldmann in some thought-provoking remarks on the reparations question in 1974: "The payments are from an entire generation of prosperous Germans *to the remnants of the six million* Jews wiped out in Hitler's gas ovens and concentration camps before 1945. Other victims shared in the money, but *90 per cent went to Jews.*" Goldmann added that "new international law was made with payments to Jews who were never citizens of Germany and to Israel, which did not exist as a state during the Hitler period." (Emphasis supplied)

Would it be too bigoted to ask why Jews alone get full money reparations, out of at least 60 million victims of the Second World War? Does the *ex post facto* "new international law" referred to indicate that the Jews, despite their supposed losses, are nevertheless a politically muscular people in the world?

"Not many Eastern European Jews survived," Goldmann observed. "Most of the 500,000 Jews who came out of the camps alive went to Israel, where many of them are collecting their pensions in their ripe old age."

Nahum Goldman disclosed in his *Chicago Daily News* interview that "There have been more than 4 million claims for damage to life, health, professional ability, and liberty, and more than 726,000 for restitution of identifiable property seized by the Nazis."

Two typical claimants were described in a 1973 report from the swanky, subtropical resort city of

Miami Beach, Florida. Under a headline reading "Reparations Remind Her of Nazi Horror," we learn of Helena Ehrenfried, "a white-haired woman whose concentration camp number, 13,124, is tattooed above her left breast," and Henry Blatt, who "spent four years building roads and trenches for the Nazis."

Again, as with "Number 2988" in the *New York Times* report cited earlier, we seem to have another early arrival in the camps, to judge by the surprisingly low number (which possibly was not actually seen by the *Miami News* reporter, owing to its delicate location; although of course no one would want to be so skeptical as to question the authenticity of these tattoos themselves).

The pair were described calling at the special consulate operated by West Germany in this virtually all-Jewish city of luxury high-rises and pervasive gangland influence of Meyer Lansky & Co., to pick up their monthly "indemnity" cheques. The reporter was told at the office that the West Germans had paid out more than \$52 billion in this manner between 1959 and then.¹⁰ So far as is known, the greater part of the payments are still going on.

Although we can scarcely do justice to the subject here for lack of adequate information, we must take note of another phenomenon that is closely related to the question of how many Jews survived. This is the unseemly matter of fraud in connexion with the West German reparations payments.

In 1969, for example, a prestigious Zionist newspaper — the London *Jewish Chronicle* — published two small reports confiding to Jews that a fraud scandal had been uncovered in the West German state of North Rhine-Westphalia. Dr. Heinz Loos, of the state's Ministry of the Interior, told an investigative body that misrepresentations and fraudulent claims by alleged "victims of Nazism" had cost the state the equivalent of about \$1.5 million, the *Chronicle* reported. Loos said the claims had been based upon forged documents.

Several months later, the estimate of fraudulent payments was increased to about \$5 million, and it was reported that two persons suspected of having received part of the moneys had escaped to South America. At this point, the matter (studiously ignored, of course, by the general press) dropped out of the news, and nothing further had been heard of

it.¹¹ Nor would West German government officials contacted by the present writers make any comment upon the matter, beyond acknowledging that the Duesseldorf inquiry had occurred. They declined to give figures on the total number of Jewish "survivors" or the total number of these now receiving indemnities. And they likewise made no answer to the question of whether further irregularities have been uncovered elsewhere.

Those "four million claims" of Dr. Goldmann's, however, certainly offer some food for thought.

Survivors Are Not in Bad Health

Those Zionists who did manage to slip through the crack in the gas-chamber door and skip off to Israel, according to the Israel Central Bureau of Statistics,

Had slightly higher life expectancies and lower death rates from common heart diseases than European Jews who arrived in Palestine before them. The intriguing point is that the 1948-54 immigrants were, in the overwhelming majority, victims of the Nazi persecutions in Europe. Many of these had gone through atrocious experiences; nearly all had been exposed to strain and anxiety during a prolonged period.¹²

Exactly what this new report means will have to be left to those expert in analyzing statistics — assuming that complete figures would be made available by Israel for further study. This much of the story, however, would certainly seem to raise questions about how many victims had to drink mud, and undergo untreated typhus, malaria and "everything" mentioned by Prisoner 2988 at the beginning of this chapter, which certainly shouldn't have done their hearts much good.

It would be valuable, too, to learn the true number who managed not only to survive but to get to Israel. Again, whether reliable figures would be forthcoming from the most interested party to the matter is an open question.

Counting Jews Still Difficult

How many survivors are there, then?

We shall have to defer exact analysis of demographic figures to some of the authors who have made a specialty of that aspect of The Myth. However, we might take note of a typical case of the slipperiness

that afflicts every attempt to number the Jews. In the 1976 edition of *The World Almanac and Book of Facts*, we find on page 488 a table headed "Census of Religious Bodies in the United States." Under the heading "Jewish Congregations," we learn that there are a neat round number of 6,215,000 members of synagogues. (Itemized as 3,000,000 Orthodox; 1,500,000 United Synagogues of America, and 1,100,000 Union of American Hebrew Congregations. No explanation is offered for the fact that the three categories fail to add up to the stated total.)

However, on page 214 of the same volume, the table "Jewish Population by Countries and Cities" informs us that there are estimated to be 5,800,000 Jews in America. The source for the estimate is supposed to be the Jewish Statistical Bureau, Dr. H. S. Linfield, executive secretary.

On the face of it, therefore, it would seem that there are more religious Jews in our country than there are Jews in general. And this state of affairs is not made any less curious by what we have been told about Jewish religiosity. For example, a Gallup Poll of 1974 claimed that only 19 per cent of American Jews attend synagogue weekly; a National Broadcasting Company poll in January 1976 found that Jews are "less religious" than Protestant or Catholic Christians. Would we be justified, then, in multiplying the number of temple-going Jews by five — or even, say, two — in trying to determine the correct total of Jews in America? Could the real total be somewhere between 11,600,000 and 29,000,000?

Wilmot Robertson, to whom we are indebted for this significant discovery, asks in his excellent magazine, *Instauration*:

How are we to interpret this 6,215,000 figure? If it only includes religious Jews, as its presence in a religious census would seem to imply, then there must be many more Jews in the U.S. than we have been led to believe . . .¹³

Well, wouldn't the scientific way to resolve such doubts simply be to call upon the skilled technicians of the U.S. Bureau of the Census? Yes — but if we look into that matter, we will find that nothing has been further from the wishes of the organized Jewish community.

Since the U.S. Census began, Jewish pressure groups have repeatedly squelched official efforts to

"count noses" among the Jews — religious or otherwise. The public reason given for this has always been that the Bible forbids it, as for example in *I Chronicles* 21:1, where David takes a census of the Children of Israel and thereby causes the death of 70,000 of them. But then we might ask why the restrictions do not also apply to Bible-believing Christians. As Robertson observes, "We might well ask why the Biblical caveats don't apply to Jewish self-numberings," such as those from the Jewish Statistical Bureau published in the *World Almanac*. Surely, even in 1890, when Jewish opposition to the Census first boiled over in public, some significant proportion of the Jewish community must have been nonreligious, and so must not have been overly concerned by what the Bible had ordained 3,000 years before.

In 1909, the American Jewish Committee took a somewhat different tack when it successfully blocked passage of the U.S. Census Bill aiming to "ascertain the races of all inhabitants of the United States."¹⁴ Of course, Jews do not usually admit to being a separate race, so one might wonder at their concern.

Finally, as late as 1957, an effort was made to include an innocuous question on religious preference of American citizens in the 1960 Census. Although Catholics and Protestants were for the most part in favor of the proposal, Jewish leaders led a strident attack against it, and the Census Bureau backed down.¹⁵ Publicly, the Jewish leaders again cited Biblical prohibitions, but we get a slightly different reason from the private Jewish press, which is unknown to the "Goyim" (although some skeptics think this is the only reliable source of "inside" news!). The *California Jewish Voice* gave Jews the word:

Why is it forbidden to count Jews, one by one, even for a holy purpose? This restriction is found in the *Talmud* (*Yoma* 22b), where it is written that it is forbidden to count Jews, even for a mitzvah.¹⁶

Withal, therefore, we find ourselves in the not very satisfactory position of having to accept the figures of a party who have placed themselves in a highly interested position. No one would want to cast the first stone — although come to think of it, mayhap that is what Mark Twain did when he joked about "250,000 being a misprint for 25,000,000."

Jews Have Been Fruitful and Multiplied

Actually, a study of comparative demography among the various ethnic groups in the Western world might turn up some surprising information, if brought to a logical conclusion by enumerating the Jews on an equal footing with all other religious/national peoples. Looking at the figures we do have — given by the Jewish journalist Salo W. Baron in his *Social and Religious History of the Jews* — it is clear that the Jews of Europe have been fruitful and multiplied, persecutions and gassings notwithstanding. Their population in Europe in 1650 is estimated at 650,000. By 1850, it had risen to 4,000,000; by 1900 to 9,000,000, and by 1936 to 10,000,000 (once again, in nice, round figures). Today's total, a very precise figure, is given as 14,834,195 in the 1976 *World Almanac* just cited.¹⁷ This represents an increase of more than 1500 per cent between 1650 and 1936, and of more than 2100 per cent between 1650 and 1976. In the same period, the total population in Europe grew from 100,000,000 to about 500,000,000, representing an increase of about 500 per cent.

If, to today's 14.3 million Jews we add the 6 million supposedly killed by Hitler, we find that their numbers would have more than doubled in a mere 40 years. By any way of reckoning, this is an astounding performance — especially considering the horrid physical and psychological traumas which these poor people insist they have suffered.¹⁸

The Washington Post

RELIGION

D 18

FRIDAY, APRIL 22, 1977

x



By Ken Feil—The Washington Post

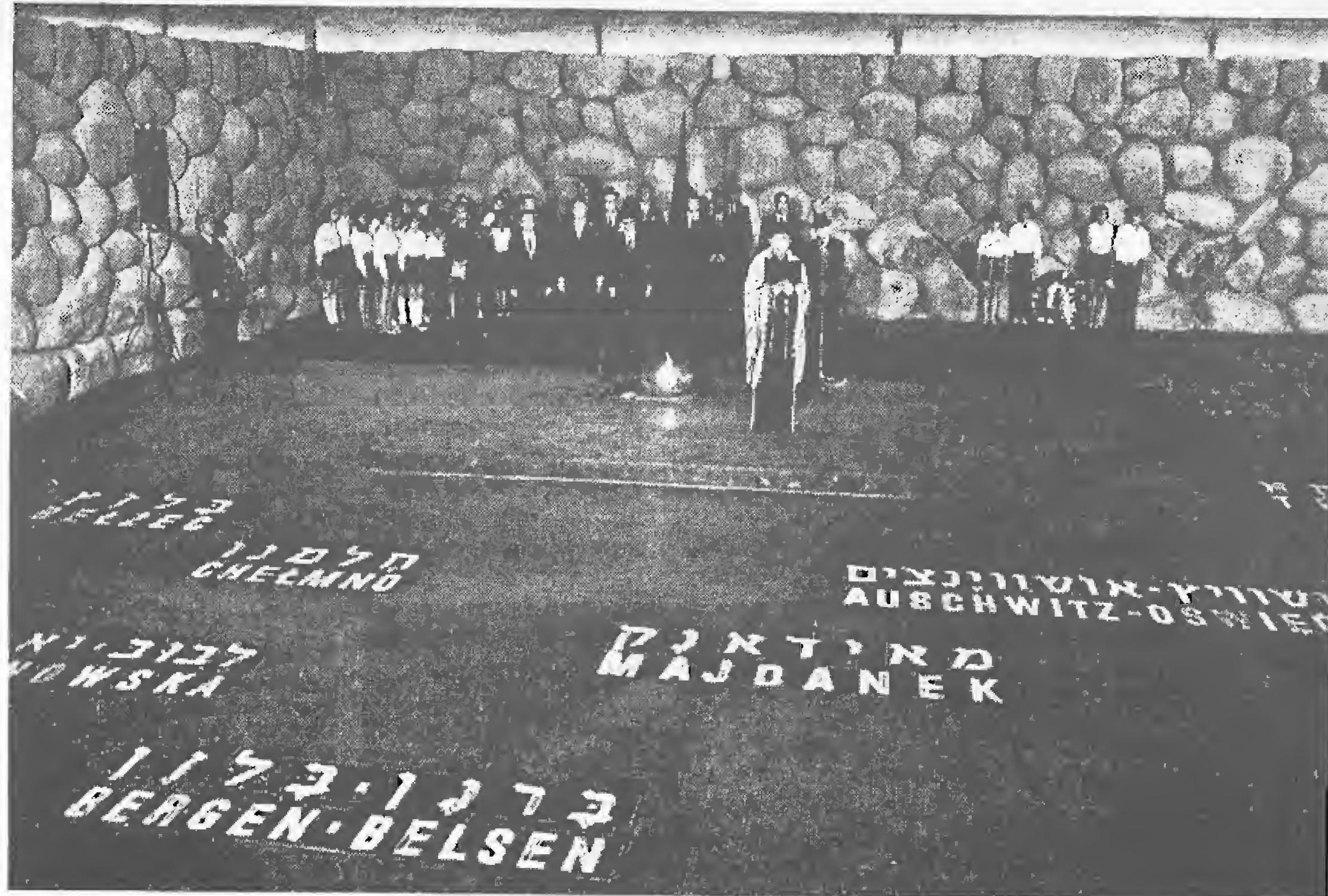
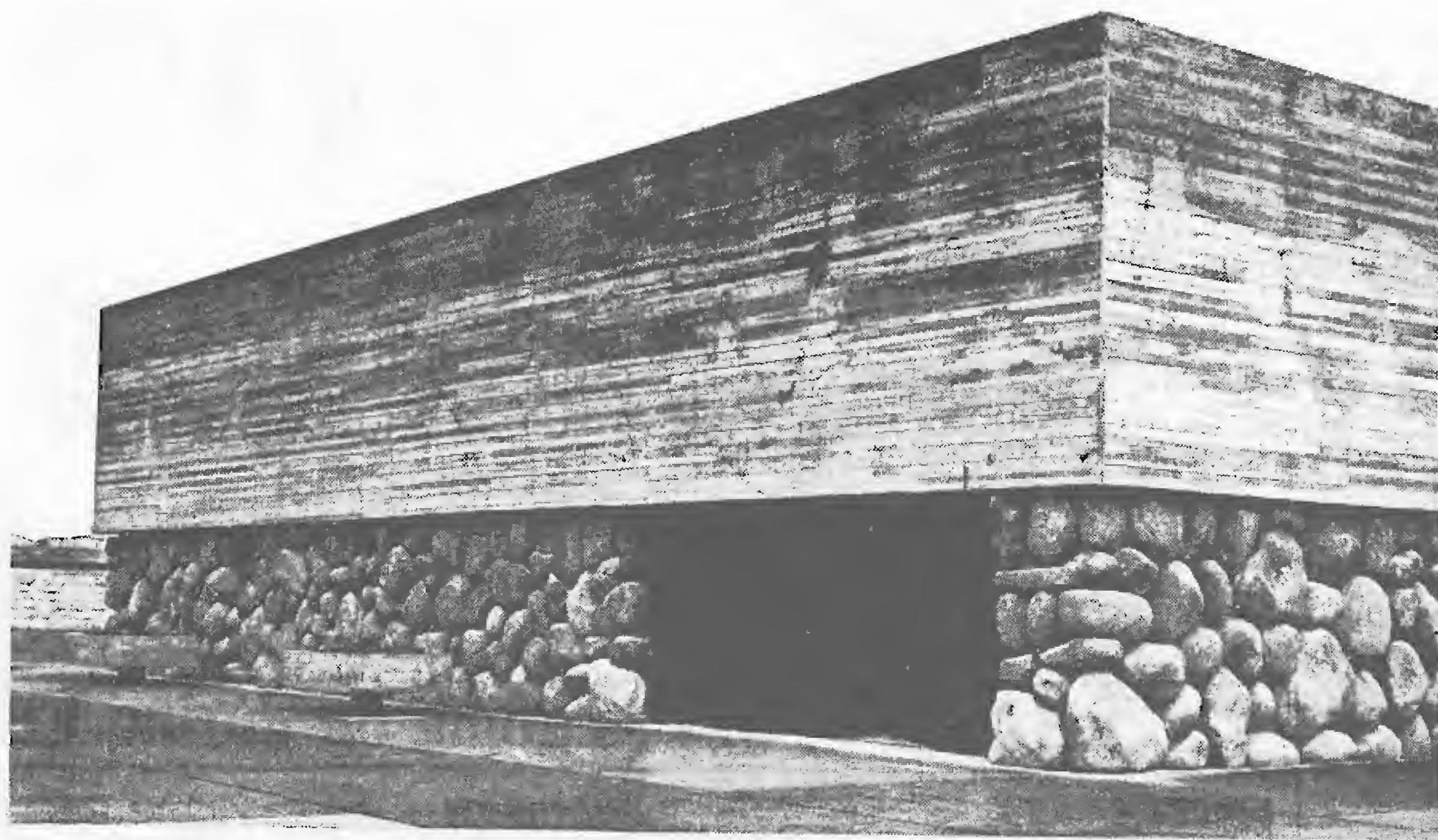
MARTYRS REMEMBERED — As part of Yom HaShoah V'Hagyura (Heroes and Martyrs Day) Erwin Thieberger, a survivor of World War II Europe, places a candle in a candelabrum. The event, sponsored by the Jewish Council of Greater Washington, recalls the Warsaw ghetto uprising and pays tribute

to the 6 million Jews murdered by the Nazis during the war. Held at B'Nai Israel, the event attracted more than 1,500 persons. Six children from area Hebrew schools lit and handled candles to six Holocaust survivors such as Thieberger, a survivor of the Blachhammer concentration camp.

Relentless repetition is the way The Myth is perpetuated. Lately, as shock value of body-pile photos has waned, the pro-Zionist press has quietly moved this propaganda

onto the "church pages." Religious non-events such as the above are then given a prominent display, to impress the familiar Zionist atrocity lore on pious Christians.

THE HOLY OF HOLIES OF THE WORLDWIDE SIX MILLION MYTH



This rather forbidding concrete structure – itself suggesting one of the famous “Gas Chambers at Auschwitz” – is a principal tourist attraction of Israel. Called the *Yad Vashem*, or Martyr’s Foundation, it supposedly contains records of – not six

million, but 2.5 million Jews killed by Hitler. Even those names were gathered from questionnaires distributed to Jews all over the world, rather than from any kind of official sources. Huge “reparations” since 1945 make The Myth vital to Israel.

THE HEIRS OF THE HOLOCAUST

Thirty-two years ago, the prisoners of Dachau (below) and other Jewish survivors of Nazi concentration camps were liberated. Today, research shows that the traumatic experiences they suffered have been revisited upon their children. On the following pages, Helen Epstein reports on her discoveries of the impact of the Holocaust on the victims and their heirs.



Mitchell Lerner, 22; mother incarcerated in Auschwitz.



Eva Fogelman, 28; mother escaped from Poland to Russia.



Eli Rubinstein, 29; parents wouldn't discuss where they were.



Irwin Blum, 25; father in Majdanek, mother in Dachau.



Ronnie Winchell, 23; mother and father went into hiding.



Connie Adam, 25; father in a forced labor camp in Hungary.

Legacy of Terror

Many Jews who escaped the Nazi horrors of World War II were scarred for life by "survivor syndrome"—chronic anxiety, flattened emotions, depression, guilt and recurring nightmares. Now, says Israeli Psychiatrist Samai Davidson, similar symptoms are turning up in the children and grandchildren of Holocaust survivors.

Davidson, director of Tel Aviv's Shalvata Psychiatric Center, found in treating many refugees from Nazi camps that they often married hastily, focused all hopes on their children, and as parents proved overprotective and found it difficult to show love. Says he: "The effects of the systematic dehumanization

are being transmitted from one generation to the next through severe disturbance in the parent-child relationship. Survivors have made up a large part of our psychiatric population in Israel, and now increasing numbers of their children are requiring psychiatric help."

Currently a visiting scholar at Stanford University Medical School, Davidson is finding the same symptoms among children and grandchildren of survivors who now live in the San Francisco Bay Area. Moreover, he believes the problem in America is even worse than in Israel, where there was nationwide support for the refugees. Says he: "In the U.S., the survivors have been aliens, whose ordeal was never recognized as part of the national experience."

TIME, FEBRUARY 21, 1977

As time and rising world indignation at Zionist atrocities in Palestine erode the credibility of Holocaust horror stories, propagandists are ranging further afield for fresh angles. In 1977, a new wrinkle

gussied up in solemn "scientific discovery" terms was somberly unveiled in the press. Certain Jews now claim that children of the legion of "survivors" of the gas chambers have somehow inherited the neuroses and



Drawing by Geoffrey Moore, photo by Margaret Burke-White

CHILDREN OF THE HOLOCAUST RELIVE PARENTS' AGONY

"To Be Noble, I Have to Suffer, Too"

BY HELEN EPSTEIN

Shani Davidson, a visiting scholar at Stanford University, puts it succinctly: "The trauma of the Nazi concentration camps is being re-experienced in the lives of the children and even the grandchildren of camp survivors. The effects of the systematic dehumanization are being transmitted from one generation to another."

This phenomenon is now being studied among the children of camp survivors in Israel, Canada and the United States, but the investigations have been difficult. There are no experts or statisticians to consult.

Moreover, many of those involved refuse to talk; others will talk, but only on condition that their names not be used. Still others develop headaches and stomach pains while being interviewed.

Just before the outbreak of World War II, there were more than 8,861,000 Jews living in Europe. No one knows exactly how many survived, but no more than 75,000 came out of the concentration camps alive. Two of them were my parents. Before I was five years old, I asked my mother, "Who put the number on your arm? Why? Why don't I have grandparents? Where are they buried? Why aren't they buried?"

My mother told me that before the war she had a mother, a father and a husband. All three were shot dead by the German S.S. My father had a fiancee, two parents and two brothers. All five were gassed to death in Auschwitz.

She and my father, along with most other Czechoslovak Jews, had been deported to the Terezin ghetto, and then sent to a series of camps, including Auschwitz and Bergen-Belsen. Like many survivors, my parents met after the war and married as soon as they could assemble the requisite documents. Like most survivors, they had a child as soon as possible. I was born in Prague, and was named after my grandmother Helena, the mother my father had adored. Seven months later, we emigrated to America, part of a massive, voluntary relocation that scattered camp sur-

vivors across the world.

More than 150,000 of these people came to the United States and Canada. Some clustered in neighborhoods like Crown Heights, N.Y., where a child like Irwin Blum could grow up, as he says, thinking "everyone's parents were in concentration camps."

I became an American child. I watched the Mickey Mouse Club and played baseball. I seemed to be as well-adjusted as any other little girl growing up on the Upper West Side of New York. But when my mother took me to

Helen Epstein is a professor of journalism at New York University, and the daughter of two survivors of the Nazi concentration camps.

Carnegie Hall, I would often imagine a group of men in black coats bursting into the auditorium and shooting everybody dead. When I rode the subways at rush hour, I pretended the trains were going to Auschwitz.

These were important childhood rituals, but until I began interviewing the children of other survivors, I was unable to talk of such things. While I was growing up, I tried to bury them.

Although I saw it every day, I could not, as a child, remember the four-digit prisoner's tattoo on my mother's arm. When my father gave me war books to read I could not retain a single fact. I saw that our family was unlike the families on television or in the movies. It was certainly different from the other Jewish families I knew or the ones I read about in the novels of Saul Bellow and Philip Roth.

But at home, there was no one in whom to confide such things. My parents had a stake in our "normalcy"; any hint of disorder, I felt, would hurt them. Thus, my two brothers and I rarely discussed our family. My friends sensed a taboo and kept quiet.

Other children of survivors with whom I spoke, whether they were raised in refugee communities in Israel or in

non-Jewish neighborhoods in the United States, recall the same sense of isolation. Even those who have been in psychotherapy say that the effects of the war were never discussed. "The shrink never asked" is a common comment. Their response, like mine, has been to bury their feelings.

Mitchell Lerner, 22, sociology student: "I always knew that my parents were in concentration camp. The fact that it wasn't talked about made me know it more. All I had to do was look at my mother's face and I knew I'd better not ask questions. I didn't want to make her cry. Even my sister didn't ask her questions."

"My father's stronger. She asked him. I could never remember what was said. I always had to ask dates over and over again. I always had to ask again how many brothers and sisters had died. I could never retain it. I always wanted to ask my father questions as a son. I never could. He would lapse into thoughtfulness, and for me the lapse was an answer. You know, the fact of the matter is, I know nothing; even though I've heard it inside out, I can never bring myself to recount it."

"I remember this story like it was yesterday: I was in grade 10. It was a break between classes and this guy across the room looked over at me and said, 'Hey Lerner, Hitler missed one.' I was shocked. I thought: What do I do? I didn't even know what I felt. I began to cry and my body began to shake. I went halfway down the hall and then I turned. I went back, tapped him on the shoulder and struck him so hard in the mouth that he fell down on the floor."

"I was shaking. I felt terrible and terribly guilty. I not only felt a sense that I had avenged my father, but all the image of my uncles and grandparents. I felt like an angel had pushed my arm."

Lerner's "angel" is more than a metaphor for the children of survivors, who frequently allude to "lives" they are living in addition to their own. Many of us were named after dead relatives. Yet often we have no idea what our families—beyond our parents—owned or loved or even

looked like. Thus, our sole inheritance is the name we bear. Our parents frequently enlarge it with "name stories," beautiful or heroic tales of the person they loved. We, in turn, invest our names with magical significance.

"My Hebrew name is Serika, which was my father's mother's name," says social worker Dina Rosenfeld. "When I was young and my father took me to services, I used to say, 'My name is Serika from Orhay.' I was never in Orhay, which is in Poland, in my life. My grandmother lived there. This was my identification. My grandmother reincarnated."

Few of us remember the first time we were told "name stories," just as few of us remember how we first found out about "the war." But, we heard such tales over and over and over again until they became as smooth, familiar and unreal as fairy tales.

"It seemed they never talked to me except to say what the Germans had done to them," says tax-accountant Al Singerman. "I was told what the Germans did to my father's hands, his nails, his back. How my mother was struck in the head. I was able to listen for maybe 10 minutes, 15 at most. Then I'd block my ears and yell 'I don't want to hear!' or leave the room to make them stop. I'm 30 years old and I don't know my parents. They're like strangers to me."

For the children of survivors, such stories were underscored by hundreds of stories our parents made every day. When our fathers were provoked by our misbehavior, some of them shouted the epithets "Idiots!", "Filth," or "Swine!"—the same epithets their Nazi guards had used against them.

But many mothers invoked their war years less violently: "If something has gone wrong and my mother or I are upset about it," says Dina Rosenfeld, "my mother will say, 'the kind of mistakes that were once made were worse. When I didn't hide my daughter, that was a real mistake; everything else is really nothing in comparison.'"

Yet we all heard variations of: "How can you behave like this to your parents! I wish I had my parents alive and here!" or "Is this what I had to live for? I should have died there with the rest of them!"

The things children are told, no matter how disturbing, often make less of an impression than what they sense or observe. "It came through in the way my parents expressed uncertainty about the future," doctoral candidate Eli Rubenstein says. "Even though they're very much rooted in Canada, they're wary and uneasy. After they'd lived in the same house for 12 years my mother decided it was time to move. Not because she wanted a different house but because she felt she was getting complacent. She feels that if you find yourself becoming too secure, you should shake yourself up to spare yourself the terrible feeling when someone does it to you."

We saw the same insecurity manifest itself when our parents had dealings with officials, state troopers, judges, inspectors, policemen, parking attendants, even waiters in restaurants. Some of these "authority" figures were accorded a respect we found disproportionate; others inspired undue fear or anger. My father found it impossible to leave a gas station without having an argument with the attendant.

"When the Fire Department came to inspect the house wiring," Al Singerman says, "I could not believe my aunt's behavior. She was practically groveling, she was so frightened. By two firemen!"

The paradox was that our parents were also the toughest people we encountered. They had learned new languages late in life, had changed professions, life styles and living quarters. They were awesomely competent at what they did, yet, their lives were usually centered on their children rather than careers.

We picked up our parents' attitudes toward authority, family, life and death, as well as their attitudes toward being Jews. Some of our parents took great pride in being Jews. Others displayed a confusing ambivalence.

"I was frightened," Rochelle Kaplan says. "I just really wanted to escape from the whole thing. I had this crazy idea that if people knew I was Jewish I'd be one of the first to be taken away."

As we became politically aware, we asked ourselves what we would have done as Germans in Germany, and we felt guilty about not contributing to or working for a wide range of social causes. We were troubled, also, by whether we would have survived had we been in our parents' places.

In the 60's, while most of our contemporaries were busy throwing their parents' values out the window, we were trying to measure ourselves by their standards. We studied our parents; we took on their values. "My parents didn't come from this society. They came from a society that no longer exists. They were victims, not oppressors," says one young man.

Their survival stories loomed large over our lives. Roger Winchell, a medical student, says, "We all felt there was something less significant about our lives than the lives of our parents," and Rochelle Kaplan: "I wanted to suffer, because my parents and all our deceased relatives who were so brave and noble had suffered. I thought that to be noble, I had to suffer, too."

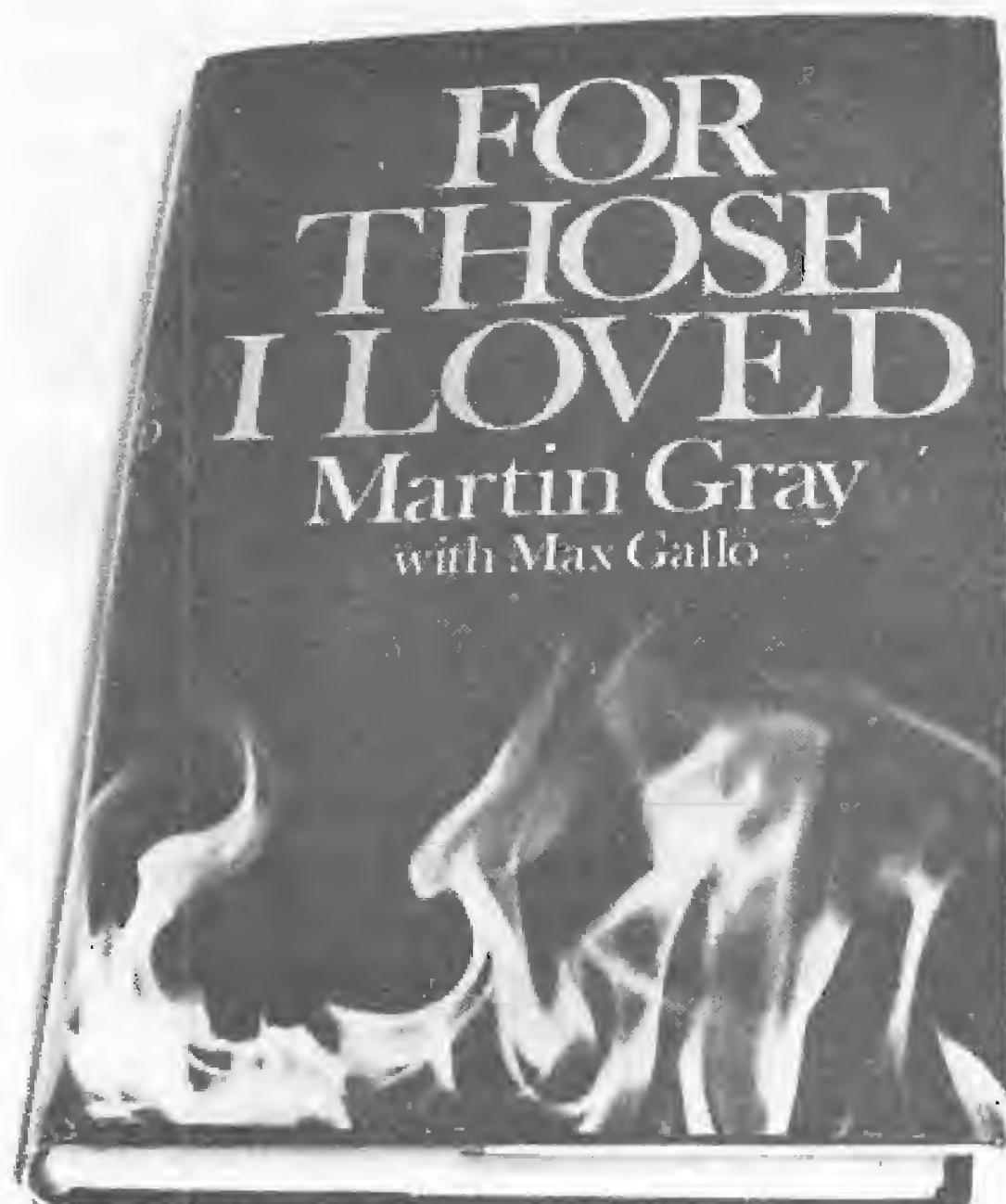
depression that their elders claim to suffer from their near brush with "the ovens." The corollary, as yet unspoken, will presumably be that they should inherit the generous reparations payments that have

been made by West Germany to their parents. (Note that the concentration camp photo in the *Los Angeles Times* display above has been "doctored" to increase the apparent number of prisoners depicted.



Simon Wiesenthal has been a key figure in keeping The Myth constantly before the public eye. He has specialized in tracking down former German National Socialist activists and arranging their arrest and prosecution. Wiesenthal's aura of sanctity was compromised a bit in 1975, however, when Chancellor Bruno Kreisky of Austria accused him of having lived undisturbed in Nazi-controlled areas throughout the war, where he collaborated busily with the Germans. Describing Wiesenthal as "not too

careful with the truth," Kreisky (who is himself a Jew) complained of "Mafia methods," and demanded that "these stories from long ago must finally come to an end." Wiesenthal sued for slander, but settled out of court. Like him, Elie Wiesel (right) claims to have weaseled out of Auschwitz and other camps. But his supposed brush with hell has paid off: the several crying jag books he has written on his gas chamber misadventures, and the lecture circuit, have apparently brought in a fair income.



In general, the long succession of scholarly tomes and supposed eyewitness accounts of "the Holocaust" have been plausible to the mass audience. But one attempt at embroidering the legend was so embarrassingly bad that even the Jewish establishment moved to disavow it. *For Those I Loved* by Martin "Gray" (a.k.a. Feld), even though ghosted by the slick professional writer, Max Gallo, and published by the prestigious Little, Brown Company, is seriously damaging to The Myth. "Gray" interweaves absurd, derring-do tales of his escape from the "Treblinka gas chambers" with revelations of his career in Stalin's NKVD secret police, perhaps the most sadistic and bloodstained genocide organization in all history. Even more incredibly, he brags of making a fortune in the manufacture and sale to unsuspecting Americans of bogus antiques. "Gray" has now moved to a mansion on the Riviera, where he is taking an active part in the Zionist-dominated international motion picture industry.

A Torah Lost in the Holocaust Carried Again by Czech Rabbi

A 200-year-old torah, one of Rabbi Hugo Stransky, the one-1,564 scrolls desecrated during the Nazi occupation of Czechoslovakia and lost for nearly a quarter of a century, was carried yesterday by a 70-year-old Orthodox rabbi who had lovingly handled it in the pre-war Czechoslovak village of Nachod.

The scrolls were rescued, stored away and eventually forgotten. They were discovered several years ago and shipped to London where they were refurbished for distribution to synagogues.

The Nachod torah, scroll number 66, was sent to Temple Israel, a Reform congregation in West Brighton, S.I. Rabbi Milton J. Rosenfeld thought that it would be fitting to find a former Czech rabbi to attend yesterday's reconsecration service.

The Society for the History of Czechoslovak Jews, Inc., said that it would try to find one. It did, in the person of

time spiritual leader of the Nachod synagogue who for the last 20 years has been serving Congregation Beth Hillel in the Washington Heights section of Manhattan.

"It was like a miracle," Rabbi Rosenfeld said. "A scroll uprooted, a man uprooted, both victims of the Holocaust. The two have now come together in the same city. It's an impossibility, it's a miracle that symbolizes the indestructibility of Judaism."

As white-bearded Rabbi Stransky held the torah before a congregation of more than 250, he noted that the scroll completed "the cycle of my rabbinic career." He said he would retire at the end of this year.

(New York Times, October 20, 1975)

And even "The Law" survived. . .

Chapter Seven

Some Makers of The Myth

The Myth is based on ‘evidence’ gathered by the forerunner of the CIA for the discredited Nürnberg Trials, and repeated persistently by Zionist media barons. Is the ‘Holocaust’ a ‘media hype’?

quarters that any such lawsuit ever took place. But we need do little more than turn to Meyer Levin’s grumbling 1974 book entitled *The Obsession*. The title comes from the author’s disapproval and abiding sense of having been wronged in the way his Anne Frank literary “baby” has been handled over the years, particularly in a version written by two Zionist dramatists of Broadway whom Levin regards as insensitive hacks. And the author, in many places throughout the book, very clearly describes his role in “helping Otto Frank secure publication of her diary in English,” whilst stressing his own indispensable role in penning the dialogue.

Another Frank Adds His Bit to The Myth

There was another Frank involved at a somewhat lower artistic level of Six Million mythologizing. This was Pat Frank, a convicted drunkard and author of lurid science fiction, who graduated from writing up funeral home “obits” for the old Washington *Times-Herald* newspaper all the way to the macabre heights of “eyewitnessing” German exterminations of millions for the Jewish Telegraph Agency, before, during and after World War Two.

Frank was never allowed into Germany before the war, but this minor inconvenience did not prevent him from using pseudonyms and datelining himself as an on-the-spot viewer of mass torturings, “medical experiments” and gassings of Jews. These morbid outpourings were picked up and unblushingly given nationwide distribution by the news services as part of their patriotic contribution to the war effort. The practice fell in with President Roosevelt’s effort to quietly implement the infamous “Morgenthau Plan,” named for the Zionist secretary of the Treasury, Henry Morgenthau Jr., but actually formulated by the Communist homosexual Zionist, Harry Dexter White (a.k.a., Veit). The plan intended to convert Germany after the war into a non-industrial agrarian state and sterilize 30 million young German soldiers and National Socialist Party members. It was quietly shelved when saner heads, such as financier Bernard M. Baruch and arch-Zionist Nahum Goldmann, convinced the world Zionist establishment that the Israeli state-to-be could tap a vast postwar horde through a “reparations” system similar to the Dawes Plan following World War One.

MERE STATISTICS of the number of Jews supposedly gassed in this “death camp” or that may engross the more scientific-minded. But expertly done dramatic works that speak directly to the emotions have undoubtedly done the most to promote The Myth among the mass audience.

The Diary of Anne Frank is by far the most successful single production by the element whom the respected American revisionist historian Harry Elmer Barnes once dubbed “those swindlers of the crematoria.” It has been sold to the public as the actual diary of a saintly Zionist girl who died in a concentration camp after years of abuse and horror. Most Americans have read the book or seen the lavishly mounted Hollywood motion picture version of it, and have been deeply moved by the tearful yet quite plausible real-life drama it purports to describe. Yet, as with so many other aspects of gaschamber mythology, there is a heavy odor of imposture hanging about this legend too.

In his revisionist essay, *Did Six Million Really Die?*, Richard Harwood tells the story of the little-known lawsuit (for a bigger slice of the royalties pie) that the Jewish freelance writer Meyer Levin filed against Otto Frank, father of the alleged dead girl and beneficiary of the substantial wealth brought in by her diary. There have been denials from Zionist

In his own postwar days, journalist Pat Frank produced a bestselling novel, *Mr. Adam*, which depicted the earth's male population as rendered impotent by atomic radiation — except for the lucky main character, Adam, whose fantasy resemblance to Pat Frank is remarkable. The further content of this reasty tale can probably be imagined.

During the 1964 presidential campaign, Frank was employed as chief propagandist for Lyndon Johnson. At first some of the more responsible members of the Johnson staff were reluctant to accept Frank's excessive ideas, but eventually they used such typical level-headed conceptions as the "Go With Goldwater" television commercial, showing a mushroom cloud of thermonuclear destruction.

Thompson, Cranston Join the Fray

Starting in 1933, many other luminaries of American journalism had demonstrated the same rather dismal level of honesty in the news reports they fed to a public which trustingly assumed that it was getting at least factual accuracy, if not interpretative objectivity. One of the more dedicated propagandists was Dorothy Thompson, a columnist and author who concentrated mainly upon Hitler and Germany. In fact, Thompson had pole-vaulted from obscurity to international pundit honors by getting herself ousted conspicuously from Germany soon after Der Führer took over.

In 1932, she had shown her political sagacity by reporting that "I knew when I saw him" that Hitler would never gain power. But Thompson's biggest "scoop" was a clumsy rewriting of the 15th chapter of *Mein Kampf*, in which Hitler describes the mistreatment inflicted on Germany under the Versailles Treaty. In the Thompson version, carried in many American newspapers as a straight story, Hitler's indignant account of Allied inhumanity toward Germany becomes "Hitler's own program for conquered Europe!" Crude, certainly, but it worked. And the important thing now is to note for whom the work was done. As the *Jewish Sentinel* observed in 1940,

"Dorothy Thompson became a newspaper woman thanks to American Zionists. On the way to Europe many years ago she ran into Felix Frankfurter and other Zionist leaders who filled her full of information on Zionist ideals, history and politics . . ."¹

Another staunch pro-Zionist journalist had his innings with *Mein Kampf* at about the same time. The young Alan Cranston, at this writing a U.S. senator from California, undertook a more ambitious project that ended in his being sued for copyright infringement by Adolf Hitler, and losing in an American court. As Cranston explained the affair in a 1974 interview, he had been in Germany as a reporter in 1936 and had made a detailed study of Hitler's autobiography. But when he returned stateside, he found that "the American version had all the parts about Hitler's beliefs in Nazism edited out." Americans, he said, were getting a bogus version "in which Hitler wasn't revealing himself in his truly fanatical beliefs . . . I combined the missing portions of his book, which I'd brought home with me, and the abridged American version because I wanted the full truth to be known about Hitler."

Unfortunately, Cranston published his "full truth" edition in the form of a tabloid newspaper which cannot be found in any known library, so we have not been able to read for ourselves what those "missing portions" and "fanatical beliefs" were supposed to be. In any case, the U.S. court that tried the copyright infringement suit filed by Hitler's representatives did not seem to have been impressed by the honorable senator's veracity. As Cranston admitted, "I lost hands down. I was ordered to cease and desist from printing and distributing any more copies of my version of *Mein Kampf* . . . Legally, Hitler was right and I was wrong, regardless of my intentions."² Since then, Alan Cranston has been a devoted laborer in the political vineyards of California's powerful Zionist community.

One of the more recent examples of this unfortunate business occurred in the fall of 1974 when the well-known Zionist writer, Ladislas Farago, was widely accused of having forged documentation for another of his many "Nazi atrocity" books — this one concerning the supposed activities of Martin Bormann in South America.³

Hollywood Gang Collects the 'Evidence'

"Dottie" Thompson and Cranston and other low-paid newsies had finished their yeoman work by the time the myth-making rose to its definitive and grandiose level: the Cecil B. DeMille phase. This part of the

story has been the most carefully concealed. Only recently have facts begun to leak out about the incredible production of horror photographs and motion pictures by teams of highly skilled artists from the Los Angeles dream factories, who moved in as soon as the Allied armies overran Germany in 1945. These gifted creative artists were under control of the sinister Office of Strategic Services, which also had charge of such odd jobs as coördinating Western and Soviet intelligence liaison.

The OSS was nominally bossed by a Gentile Wall Street stockjobber and Roosevelt satellite named William Donovan, but the real power lay with the Zionist international banking superstar, James P. Warburg, who had the official rank of a noncommissioned officer in the U.S. Navy. Later, in 1948, when the major work of extirpating the anti-Wall Street, anti-Zionist Hitler régime was finished and the Israel entity had been safely inaugurated, the OSS changed its name and was reorganized by British master spy Kim Philby (who was married to Alice "Litzi" Friedman, a Zionist and Communist fanatic). Philby fled to Soviet Russia not long after his American brainchild, the Central Intelligence Agency, began operations — billed by the press ever since with the carefully tailored image of a corps of rigorously anti-Red spooks.

One of the most important OSS assignments in the closing days of the European war was the enormous project of collecting the "war crimes" evidence that was to be used first at the Nürnberg trials and later repetitively fed to the world public in the avalanche of atrocity books, news articles, films and television spectaculars that have continued to this day. The full story of this bizarre enterprise, in which perjury was virtually industrialized, remains to be told and will depend upon access to still-secret files and personnel records in the U.S. and British intelligence establishments. There were no "rules of evidence" by which defense counselors could challenge prosecution trickery at Nürnberg — just as in the Stalinist Purge Trials. When the truth does come out, the names of three powerful Hollywood illusionists will be high on the list of evidence procurers.

*For a candid look behind the scene flats at the smut and sheer Satanism that infected Hollywood even in the 1920s, concentrated, oddly enough, in the Paramount studio owned by the Zionist Lasky family, see Kenneth Anger's 1975 book *Hollywood Babylon*.

Budd Schulberg was a born-to-the-purple Hollywood aristocrat, whose father, B. P. Schulberg, was long the chief of production at Paramount Studios.* Budd first made his mark with the satirical novel, *What Makes Sammy Run?*, the story of the obnoxious Zionist movie producer, Sammy Glick. Later, Schulberg was to win Hollywood's highest self-accolade for his slick ability to conjure up graphic realism on celluloid: his screenplay for the pseudo-documentary *On the Waterfront* won the Academy Award for the year 1955.

Schulberg became a sort of Sammy Glick of the gas chambers at the tail end of World War Two. Like the spy agency's boss of bosses, J. P. Warburg, Schulberg went into the heavily Zionist and pro-Communist OSS with a nominal rank in the U.S. Navy. He soon set to work on the project that was to become the most gigantic achievement in his entire career, even though he has never sought any public acclaim for it. For fertile-brained Budd Schulberg, *crème de la crème* of the Hollywood aristocracy of cheap illusion, became the chief of photographic evidence procurement for the Nürnberg War Crimes Trials. But he got no "Oscar" for this — only a noncommittal OSS decoration after the war for "exceptional initiative and enterprise."

So much for the producer and chief scenarist. But it has been well said that behind every great film or series of films stands a great director. And what greater *realisateur* for the pseudo-Biblical gas-oven epic than the clever camera artist who had created such larger-than-life American film sagas as *The Iron Horse*, *The Grapes of Wrath* and *She Wore a Yellow Ribbon*? Although he claimed to be of Irish-Catholic background, Sean O'Feeney somehow moved directly into the tight little Zionist world of Hollywood at an early age. By the time of his death in September of 1973, he had far outstripped his OSS boss, Schulberg, in film colony honors, with no less than four Academy Awards to his credit.

As World War Two ground to a climax of fratricidal slaughter, O'Feeney was sent on a special assignment by his employers: go in the U.S. Navy (yes!) and join forces with "Sammy Glick" in Germany. So that is what O'Feeney — who of course is better known by his stage name of John Ford — did. And he brought his undeniable genius with a camera and

a Movieola to bear in realizing Budd Schulberg's gory "evidence" extravaganza. You might say that *She Wore a Yellow Ribbon* had come of age as *She Wore a Yellow Star*. In token of his services, O'Feeeney-Ford was made a rear admiral in the ubiquitous Navy, and was awarded a hefty life pension.

The third Hollywood type that we know of who took part in the Schulberg production company and has since become a sort of instant expert on The Myth was the cowboy actor, Glenn Ford. Presumably no relation to the director, Ford admits to having been "a cameraman" for films used in the Nürnberg trials. He did his work at Dachau where, he says, "It was bad to see 5,000 bodies piled up in a stack. It makes a tremendous impression on you about man's inhumanity to man." No doubt, but Ford, who certainly is no expert in forensic pathology and techniques of identification, does not say whether the stacked-up bodies were Jewish, nor whether they may have been ordinary criminals (of whom there were plenty in the camps) who had starved to death or died of disease in the last days of the war when German citizens themselves had little or nothing of food or medicine.

Respecting the question of "survivors" from the several "death camps" that he claimed to have seen in what is now Western Germany,* *cinéma-vérité artiste* Ford makes an interesting observation on the displaced persons camp that was set up by the Allies at Fernburg after the war was over: "I talked to the people who had gone through the Dachaus, the Bergen-Belsens, the Auschwitzes and the Buchenwalds. That's where many of them went, the ones who were in such shape that they could." So, we catch a glimpse

*Even the most ardent gas chamber historians are careful nowadays to avoid designating any "death camps" west of Poland — although such claims were made in the early days of The Myth. The eminent revisionist historian, Harry Elmer Barnes, summed up the situation this way:

These camps were first presented as those in Germany, such as Dachau, Belsen, Buchenwald, Sachsenhausen and Dora, but it was soon demonstrated that there had been no systematic extermination in those camps. Attention was then moved to Auschwitz, Treblinka, Belzec, Chelmno, Jonowska, Tarnow, Ravensbrück, Mauthausen, Brezeznia and Birkenau, which does not exhaust the list that appears to have been extended as needed. (*Rampart Journal*, Summer 1967)

Ford, of course, was busy making horse operas at the time and never witnessed any actual "death camps" in operation.

once again of an elusive but substantial number of people who did not perish in what is always presented as a maniacally thorough process of mass human destruction, comparable to a modern American slaughterhouse, where "everything but the squeal" is efficiently disposed of, and the squeals go into the brakes of Chevrolet cars.

Glenn Ford commented that he is now a full captain in the U.S. Navy Reserve.⁴

Archives Are Still Top Secret

Unluckily, the official records of the entire "evidence" gathering procedure for the now widely regretted Nürnberg Trial operation are still classified Top Secret and have not been included in materials made available under the "Freedom of Information" charade of recent years in America. All efforts of the present inquiry to investigate this closed and locked chapter of history have met with either silence or curt refusals from the Central Intelligence Agency (successor to the Office of Strategic Services), the U.S. Navy and Army, and individuals like U.S. prosecutor Telford Taylor and justice Lord Russell of Liverpool. Such evidence as has been developed, notably by writers like Freda Utley (*The High Cost of Vengeance*, Chicago, 1949) and Russell Grenfell (*Unconditional Hatred*, London, 1956), certainly does not reflect with favor on the juridical dispassion or the humanitarianism of the supposedly democratic sponsors of the trials. And we must remember that humanitarianism was the unofficial motto under which the Allies fought the war.

Budd Schulberg, John Ford and the other Hollywood illusionists in their employ probably did not torture any prisoners, as did many of their other OSS colleagues on the Nürnberg prosecution staff. But that at least three highly trained spinners of cinematic fantasy, at least one of them a Zionist Jew and all of them faithful servants of the Hollywood propaganda mill, should have been selected to produce unbiased evidentiary materials for use in proceedings where "anti-Semitic" defendants were on trial for their lives, does strain believability.

Perhaps it is time to declare a mistrial.



One of the few known photos of the elusive Budd Schulberg, shown here with an American "Black Power" group to whom he once taught screenwriting. An undeniable genius in the pseudodocumentary, "realist" style of film-making, Schulberg was assigned by the OSS



to film gas chamber "evidence" for use in the Nürnberg Trials. Working closely with him was another loyal toiler for the Zionist poobahs of Hollywood, John Ford (right), likewise a master of the stark, "straight" no-nonsense style of celluloid fantasizing.



Although they are impressive to the average person, to those familiar with the dramatic and cinematic techniques, many of the Six Million Myth "evidence" photos seem stagey and contrived. In these, for example, the

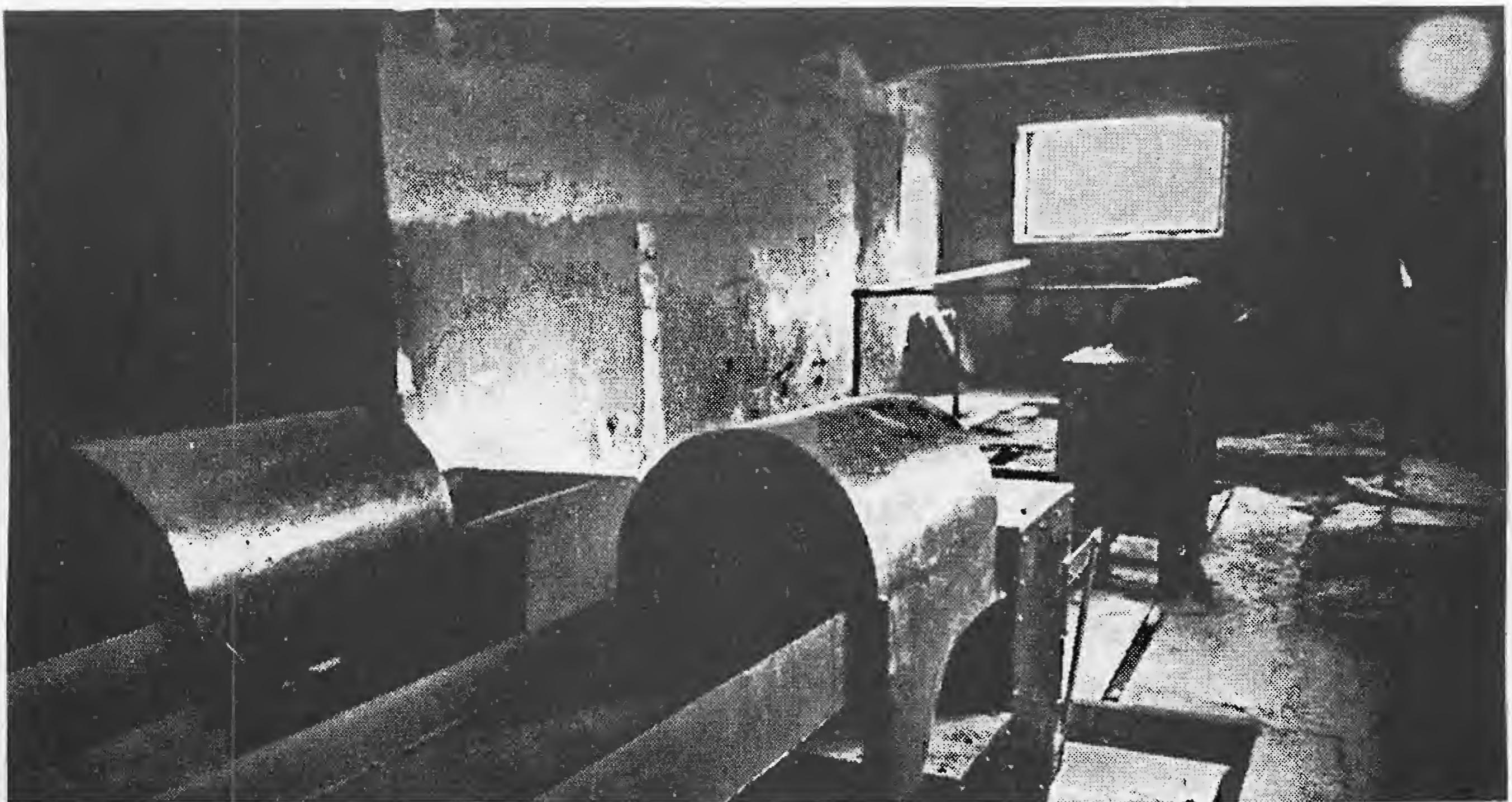


barbed wire on the boxcar is too haphazard and "arty" to have kept prisoners inside. Did the supposedly so-methodical Germans leave the unfortunate hanging in the fence — or was he a "stuntman" from Hollywood?



Pictures of burial pits and piles of bodies have an overpowering psychological effect on the viewer, tending toward unquestioned acceptance of the pro-Holocaust line of thought that usually accompanies them. But there have been many mass deaths in this century that for some reason we hear very little about. Our media do not concern themselves with the victims of the Allies' brutal and militarily senseless campaign of terror bombing against Germans and Japanese (the latter were at the same time being held in American concentration camps). Nor do we hear much about victims of Soviet genocide, who are estimated to number as high as 100 million. The joker in this stacked deck, however, is the peculiar fact that photographs of dead German citizens — such as the hundreds of thousands killed in the bar-

baric air raid on Dresden — have been slyly "recycled" by our prolific Myth-mongers as those of murdered Jews. Something like this may be the case with the photo above. Although it may not be clear in the reproduction here, it is a fact that at least one body in this widely published picture, reputedly from Belsen, is wearing a German Army uniform blouse, with Wehrmacht shoulder patch (see arrow, lower left quarter). As for crematoria — with or without bones — it becomes our solemn duty here to observe that many American medical schools, hospitals, prisons and mortuaries have them. It is reliably reported that there are even some in Israel. But the mere fact of cremations in various institutions that have to deal with dead bodies does not imply that any Jews are being killed in them.

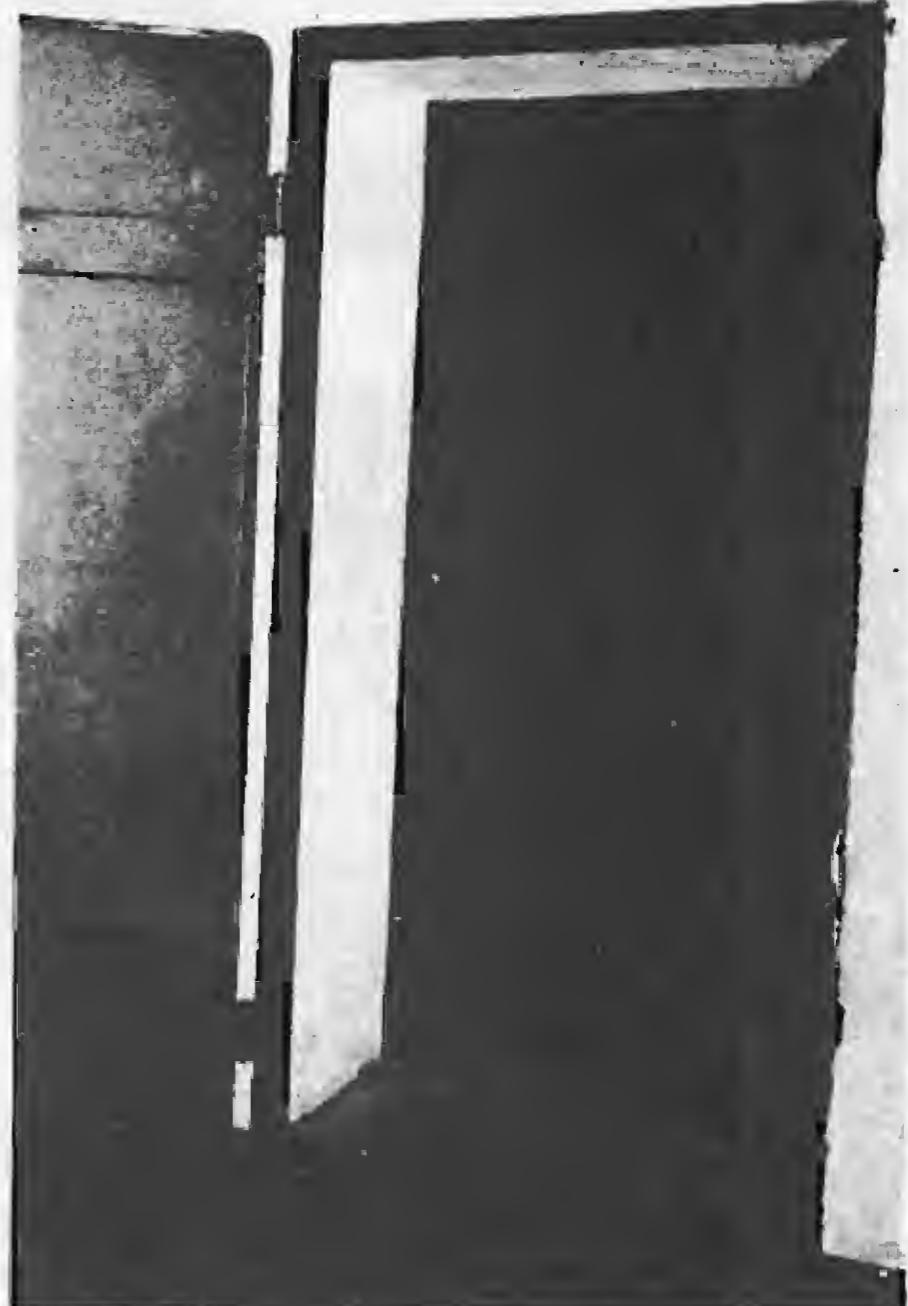


According to the widely respected *New York Times* (June 9, 1974), the picture above is of "the ovens at Auschwitz." Whether all such news so obviously in error is fit to print is debatable. At best, we may assume that some non-technically oriented *Timesman* misinterpreted a photograph and propaganda handout from the Communist régime in Poland, where it is widely known that the present Auschwitz "museum" was totally rebuilt by the Russians years after the war (it was opened to the public in 1956). Unbiased Americans who have examined the above display have ridiculed it as looking less like good German machinery than like "typical Soviet junk" — possibly a production of some Sovkino (film industry)

prop man. In any case, this clumsy sheet-metal sculpture is labeled "Body conveyors" at Auschwitz; it obviously has nothing to do with ovens. Zyklon B, a cyanide liberating chemical similar to industrial fumigants still widely used in America, was the German equivalent to U.S. DDT in the control of louse-borne typhus, an enormous danger in war-torn Europe. It was certainly used in "gas chambers" with sealable steel doors in delousing clothing. The Myth says "Brausebad" (showerbath) was used to trick Jews inside. But this lettering is clearly too spiffy to be unretouched.



BRAUSEBAD



DEGESCH
DEUTSCHE GESELLSCHAFT FÜR
SCHADUNGSEKAMPFUNG MBH
FRANKFURT/M.



Karren Obersturmführer
Kurt Gerstein
(1) Berlin
Leipzigerstrasse 31/32

RECHNUNG

Frankfurt a. M., den 13. MÄRZ 1944

001	Wir sandten am 6. März ab Dessau mit einem Wehrmachtsfrachtbilf der Heeresstandart-Verwaltung Dessau um das Konzentrationslager Auschwitz, Abt. Entwesung und Ent-Seebung, Station: Auschwitz als Frachtgut folgende Sendung:	Sendungsnummer	Bestimmung
	Z Y K L O N B Blausäure Ohne Reisstoff		
50079/12	= 14 Kisten, enthaltend je 30 x 420 Buchsen à 500 g = 210 kg CE	5.-	1.050-
		-----	-----
	Brutto: 896.- kg Tara: 297.5 - Netto: 598.5 -		
	Die Etiketten tragen den Vermerk: "Vorsicht, ohne Warnstoff!"		

DR. OTTO AMBROS

I.G. FARBEINDUSTRIE AKTIENGESELLSCHAFT

LUDWIGSHAFEN A.R. 12. April 1941/S2
Fernsprecher 6498

An die Herren
Direktor Dr. ter Meer
Direktor Dr. Struhs

I.G. - Frankfurt

Sehr geehrte Herren!

In Anlage übersende ich Ihnen die Berichte über unsere Baubesprechungen, die regelmäßig wöchentlich einmal unter meiner Leitung stattfinden.

Sie entnehmen daraus die organisatorische Regelung und vor allem den Beginn unserer Tätigkeit im Osten.

Inzwischen fand auch am 7.4. die konstituierende Gründungssitzung in Katowitz statt, die im großen und ganzen befriedigend verlief. Gewisse Widerstände von kleinen Amtsschimmeln konnten schnell beseitigt werden.

Dr. Eckell hat sich dabei sehr bewährt und außerdem wirkt sich unsere neue Freundschaft mit der SS sehr segensreich aus.

Anläßlich eines Abendessens, das uns die Leitung des Konzentrationslagers gab, haben wir weiterhin alle Maßnahmen festgelegt, welche die Einschaltung des wirklich hervorragenden Betriebes des KZ-Lagers zugunsten der Buna-Werke betreffen.

Ich verbleibe mit besten Grüßen
Ihr

Dr. Ambros

Anlage



The Nürnberg Trials had rules of evidence so grotesque that modern civil libertarians should be very angry, if humanity could ever be consistent. As a result, the proceedings were short on direct testimony but literally awash in "documents" and "personal affidavits" — some of the latter mailed from Zionists in Palestine. Since the CIA will not open its files on the orchestration of the trials by its forerunner, the OSS, we have no way of knowing if these papers "proving" that six million had been gassed were forgeries. Today, we must be skeptical about spyshop operations of all kinds. So, when these gentry admit that they forged this passport for Communist partisan Josip Broz "Tito" (in William Stevenson's *A Man Called Intrepid*, New York, 1975), we have to summon up all of our patriotism to avoid wondering how much else they may have counterfeited.

KNOW

A bi-weekly news service providing expert translations from Israel's Hebrew press of articles about aspects of Israeli life and policies not generally known or available in the United States.

Norton Mezvinsky, Editor
Suite 2G
340 East 51st Street
New York, N.Y. 10022

VOL. 11 No. 4 March 29, 1973.

1. Samuel Shnitzer, "The Downing," *Maariv*, February 23, 1973, p. 5.
[Samuel Shnitzer is a writer for *Maariv*.]

The military dictatorship's control on matters of information about security issues was not removed even because of the tragedy that took place yesterday in Sinai. Until yesterday afternoon, no reporter or photographer was allowed to approach the place where the plane had crashed.

Since this argument is presented every time we must cover up wicked and cruel acts, it should be stated explicitly:

One of the main means of pressure we have on the non-Jewish world is reminding that world about the Holocaust. The meaning of this reminding is that we oblige the non-Jews to examine their conscience towards us. That is, this reminding means assuming that they do have a conscience (if not, this pressure would not get any results), and that there are moral principles that are binding in the relationship between people and nations.

But this assumption has a sting: It means that we also are bound to those principles. For we cannot demand from other people a conscientious behavior towards us while we behave wantonly and do not even say "gentle" to the nations.

U.S. Attorney Versus Nazis In U.S.

By Dr. Hillel Seidman

The trial presently held in Dusseldorf, Germany of Hermine Braunsteiner-Ryan and fourteen other bestial wardens of the German death camp at Maidanek, Poland, is described as the last one against the Germans, mass murderers of Jews.

Would this mean that the bloody account between us and the Germans is about to be closed?

Would this be tantamount to let the proven German murderers run free in their land and the world over?

It is for us, Jews, and particularly for the survivors of the death camps — the victims and the witnesses — to answer this question.

But first, a word on why we should not give up the request to bring the murderers and torturers before the courts.

True, the ridiculous and often fictitious sentences rendered by the German courts against the established German criminals, dilute the immense monstrosity of their guilt. In spite of this these trials are a necessity even when the punishment is not commensurate with the crime. (Is there possible at all an adequate punishment for these crimes??)

Because to give up this request — the call for punishment, means to forget and forgive the mass killings of Jews in Europe by the Germans.

Some people maintain that because West Germany voted against the Arab-Communist resolution condemning Zionism as "racism", and because they are supporting Israel in some other ways, we have to let them forget what they did to us.

The reverse is true.

Firstly, the precedent of mass killings of the Jews by the Ger-

mans serves today as an encouraging example for the Arafats, Idi Amins and Jacob Maliks. Therefore, if we will relinquish the demand for punishment of the German murderers, this will be another encouragement for the would-be murderers.

The threat spelled out by Camil Baroudi, the Saudi-Arabian, at the United Nations General Assembly November 10th, that "What happened may happen again," (and it was clear what he referred to...) was naturally prompted because of "what happened", the mass murder of the Jews by the Germans — unpunished.

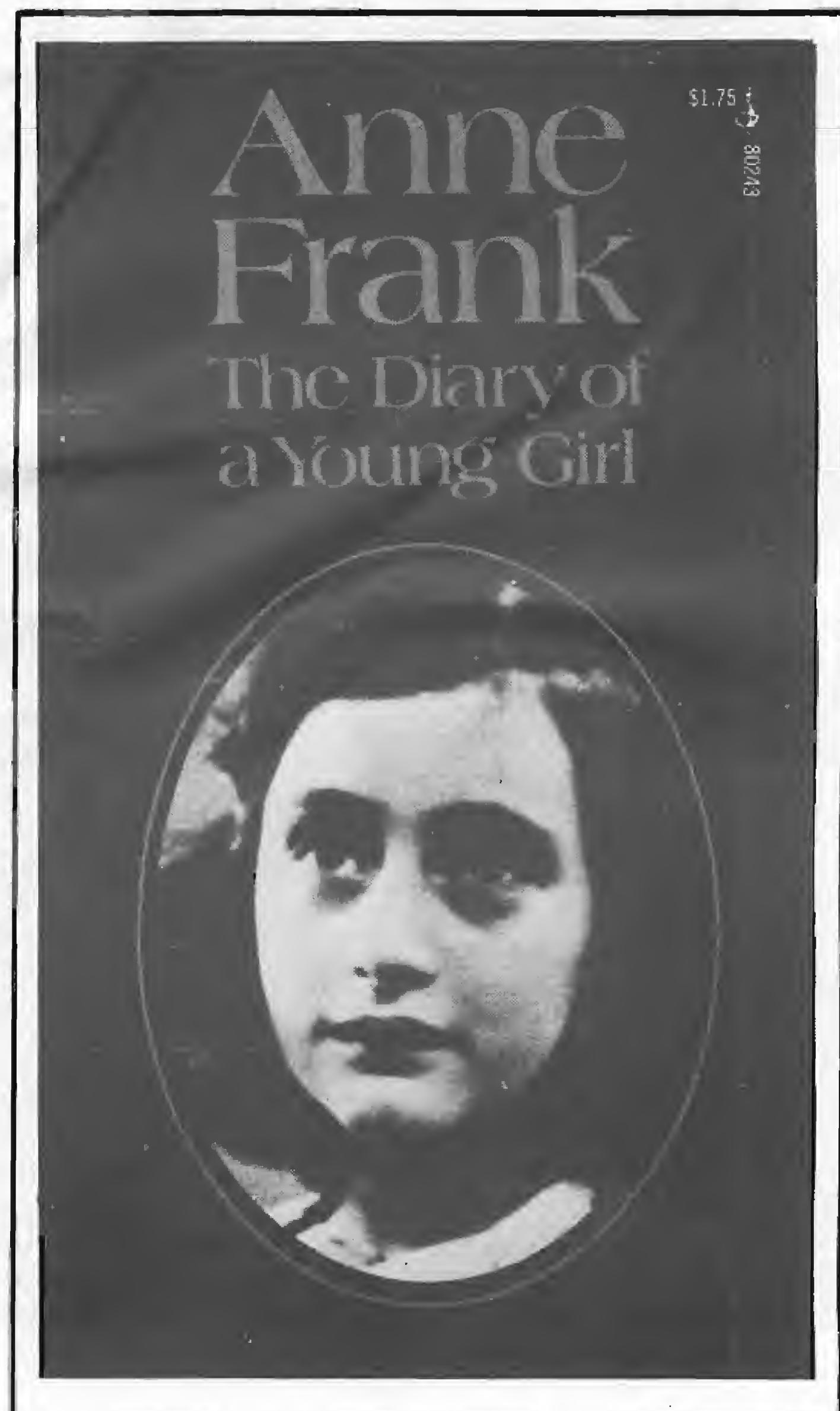
So to accommodate the Germans' desire to "forget the whole business" will cause the crime to be forgotten. (Again, if they are doing anything for Israel it is because of the feeling of guilt of which some inklings still remain with them.) If the crimes will be totally forgotten, then they will be entirely free of any guilt and of their duty to do something in order to recompense — if compensation is possible at all — the remnants of the murdered people.

Dr. Nahum Goldman told me, "I never said that the Germans are decent, good. On the contrary, if they are, we owe them thanks for each favor they are doing for us. We tell them: You did what you did, therefore, you have a special duty toward Israel, toward Jews."

Therefore, every fraternization with the Germans is detrimental for the Jewish claims from them, and every reminder of the unspeakable crimes and of the guilt of all of them, strengthens our claims toward them.

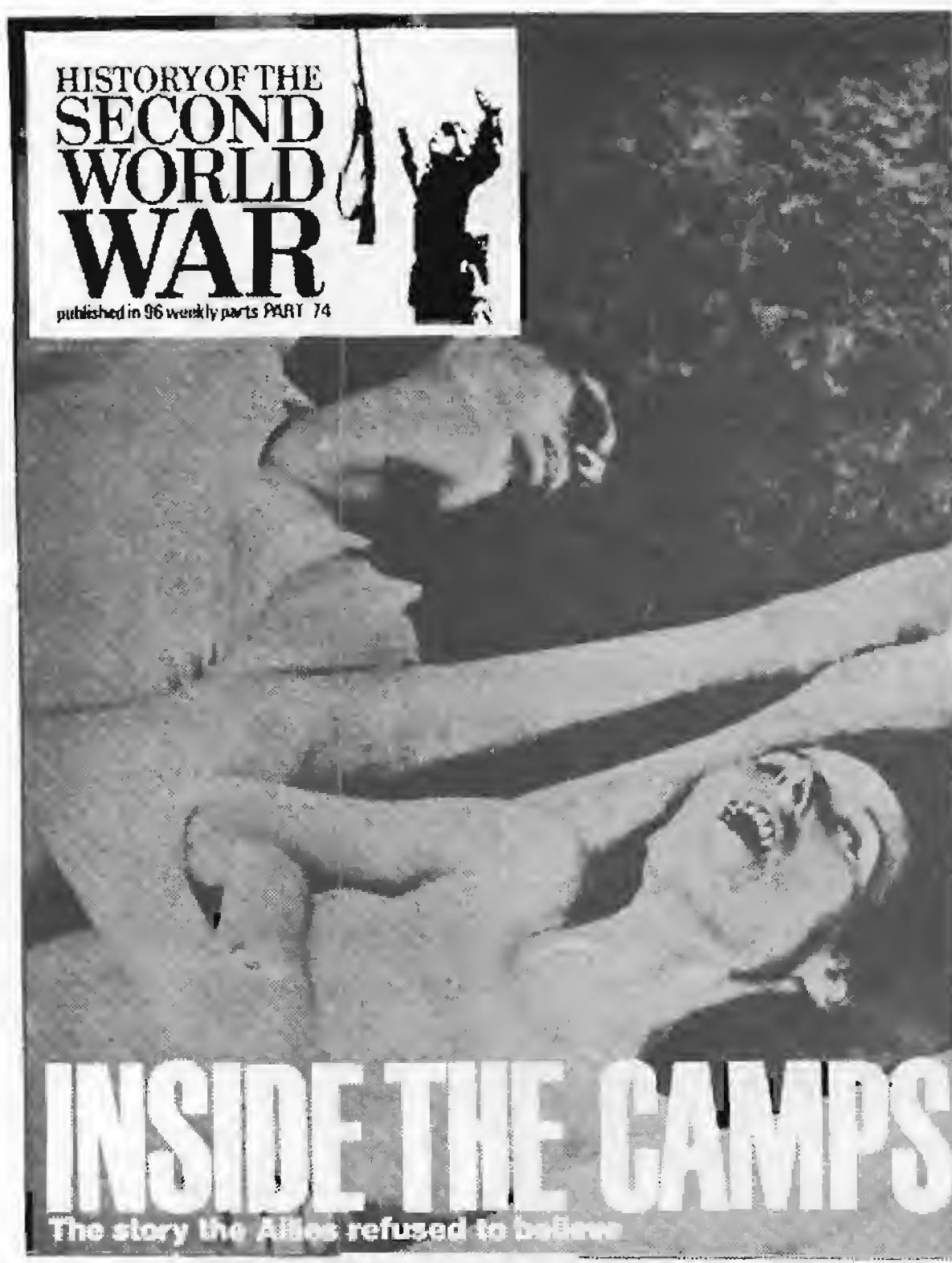
The trials against the Nazis are such a reminder.

Most trusting "Goyim" who only know what they read in the papers, or see on television, are unaware that there are many levels to "the news." Zionism maintains an elaborate private press which exchanges information that, if widely known, could trouble the skeptical. At left, an exclusive tipsheet from Israel discusses "the Holocaust" as a means of "pressure" on non-Jews. Below that, a rabbi angrily calls for continued war crimes trials now in this fourth decade after the supposed fact in order to maintain in Germans the feeling of "a special duty toward Israel" that will keep the reparations billions flowing. The net result — in print media, television, motion pictures, "education" — is an ongoing deluge of horror, of which the tear-jerking *Anne Frank* is the perdurable grand-daddy (or grand-mammy) of them all.





The *New York Times* is the Orwellian Ministry of Truth for all devout American liberals. Although its news writing is often verbose and unfocused, the *Times* has built up a colossal following among those who are still excited by the idea of New York City. But since it is owned by the Jewish Sulzberger family and edited by A. M. Rosenthal (left), it should be very clear why the *Times* busily promotes The Myth.



SOMETHING FOR EVERYONE?

The Myth's proprietors are much too astute at opinion-molding to restrict themselves to pretentious, fine-print newspapers read by a minority of pseudo-intellectuals. They vend their wares in an astoundingly varied line of publications that are slanted, like championship billiard shots, to hit as many social strata and groupings as possible. The range is from the lugubrious imitation pedantry of *History of the Second World War* to the trendy pornography and "pop" history of *Oui* magazine. Along with the many-volumed Ballantine "history" of the Second World War, "Inside the Camps" is another production of the busy British journalist, Barrie Pitt (who is commonly said to be "half Jewish"). Along with raging Germanophobia, Mr. Pitt's "histories" are invariably riddled with undiluted pro-Soviet propaganda. *Oui*, which bills itself as "For the Man of the World," is aimed at young, would-be sophisticates who are carefully conditioned to respond to increasingly psy-

New evidence that Hitler was weird

Today, 12 years after his death last January, he is not reading this from an impudent and tormented old man of Alsatian origin, but from a man who is magnificently adoring and popular figure. His biographer sell 100,000 books. He wants to believe his subjects are public persons, not anomalies and he gets

In *The Morning of the Magicians*

REVUE



Madam Kitty is vibrant Nazi cheesecake. Kitty (Ingrid Thulim), in the man-woman costume, runs the premier brothel in all Hitlerdom. Her clients include high-command heavyweights, and it occurs to an upwardly mobile SS officer Helmut Berger to substitute hard-core National Socialist sweetmeat for Kitty's girls, to keep sexual tabs on the generals—and so to nip dissent in the bud. The girls are assembled and trained; some are tested by being forced to make love to dwarfs and non-Aryans. Teressa Ann Savoy (Europe's answer to Sissy Spacek, and for whom a collection should be taken to fix her teeth) is especially fervent; she gives Berger a passionate hand job through his pants at the film's climax. This movie is a must for those who like to see the latest in high Nazi fashion (Berger's wardrobe is stunning) and for those who don't believe men shave their pubes (Berger does).

32

out

chotic sexual stimuli. Serving up this mess — most of whose "Nazi sadism" history pictures are too filthy to be reproduced intact in these pages — is Executive Editor Mark Zussman, who is probably not a Norwegian. *Oui* is a property of the notoriously pro-Zionist Hugh Hefner, whose principal magazine, *Playboy*, was distributed to frontline troops in Israel during the 1973 war. In their obvious fascination with sex trash, these editors do not seem to realize how much they are cheapening the "How we've suffered!" mythology that makes the world tolerate Zionism.



Students of The Myth view the Martin "Gray" case with mixed incredulity and amusement: there seems to be no limit to the gelt that can be mined by unprincipled loudmouths who manipulate Gentile sympathies with fantastic yarns of the persecutions they have suffered. "Gray" started his career as a much-decorated denouncer of Polish anti-Communists and "anti-Semites" for the ghoulish Stalinist NKVD. With a *chutzpah* rivaled only in the "Allrightnik" novels of Sam Ornitz, he later made a capitalist fortune peddling phoney antiques. But now, from one of "Beria's Boys," he has become Martin of the Movies, taking an active hand in affairs of that wing of the mass media. Above, the ex-Chekist spy attends the hightoned Cannes Film Festival on the Riviera.

Considering this Zionist element that seems so magnetically attracted to the media that shape public opinion, it is certainly no mystery why The Myth is so widely promoted as authentic history. At this writing, the shekels are rolling in from the *Ilsa* series of sex-sadism films. These are the creation of one Herman Traeger, who claims to be a concentration camp survivor. The cheap and embarrassingly shoddy productions dramatize the supposed "medical experiments" carried out on death camp inmates, with plenty of kinky sex interludes. The Zionists flail at another pet hate by portraying an Arab oil producer as the "power behind Hitler." By retiring to their ivory towers and allowing the public to be continually misled by such mischievous nonsense, historians are gravely shirking their professional duty.

STARTS TODAY

MIAMI
145 E FLAGLER ST
DOWNTOWN

27th AVE.
DRIVE-IN
N.W. 27th AVENUE
at 87th STREET

WARNING: SOME MEMBERS OF THE PUBLIC MAY FIND CERTAIN SCENES IN THIS FILM OFFENSIVE AND SHOCKING - the Management



There was never any German paratroop invasion of England, nor any megalomaniac order by Hitler to kidnap Churchill. But a certain Levi Winogradsky, an alien-born refugee Jew who in a few years has metamorphosed as Sir Lew Grade, the British TV and films magnate, presumably has his reasons for fostering such deceptions. The Myth has been given public acceptance by such propaganda in the guise of entertainment.

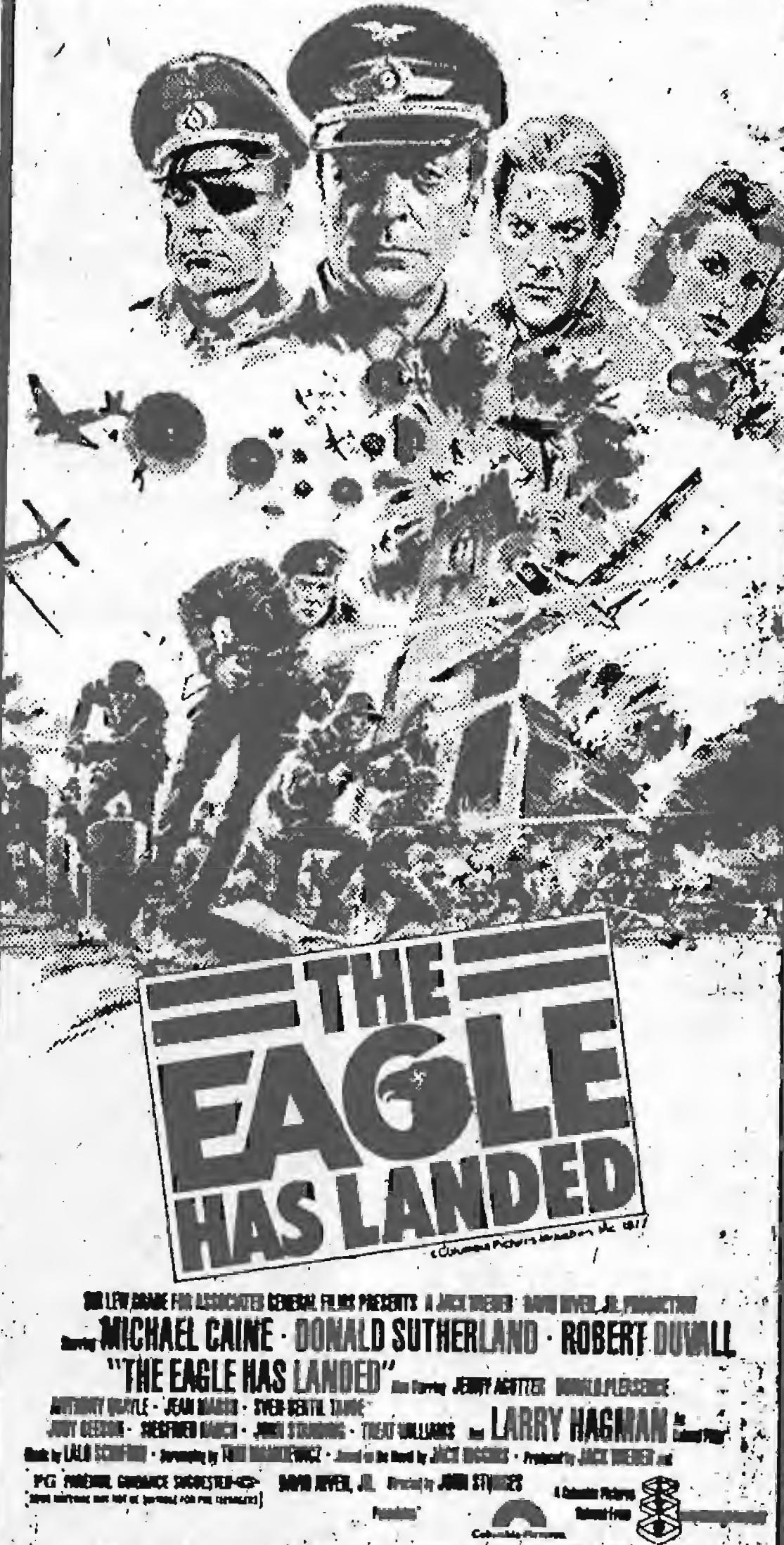


"BRING ME CHURCHILL"

...Adolph Hitler

In 1943, sixteen German paratroopers landed in England.

In three days they almost won the War.



Operating on a rather more artistic level of mythmaking is Marcel Ophuls (formerly Oppenheimer). He purveys long, documentary-style filmed interviews of individuals claiming special knowledge of the Third Reich epoch. Since his works are not intended for the mass audience, they purvey the atrocity line with a higher degree of intellectual plausibility. Once again, we must ask why Jews can be the only ones to interpret the Holocaust business.

Sir Lew Grade doesn't fiddle around with anything low grade. When he opens a new picture, he has enough influence to conjure up "the gracious presence" of the queen herself — not to mention the power to propagandize for his personal religious traditions. For a people claiming to have been exterminated within inches of its collective life not long ago, this does represent an amazing recovery. Such sycophants as *Times* of London TV critic Paul Dacre have enthusiastically dubbed Sir Lew "the most powerful man in world television." If so, he would have to be considered with such Zionists in America as William Paley (Palinsky) of CBS, the Sarnoffs who built up NBC, and Leonard Goldenson of the ABC. Somehow, the existence of these *de facto* ethnic monopolies over the mass thought-control apparatus, and the possibility that this situation might have a bit to do with promotion of private projects such as Zionism and the Six Million Myth does not bother liberals — although they would no doubt object if any "Nazis" got into a similar power position. As far as the latter are concerned, it almost seems that there are as many and vicious Stormtroopers and SS-men about these days as there were forty years ago, only now they are in front of movie cameras, with their wages paid by certain Jews who claim to have been almost stamped out by them in the bad old days. Here, producer Joe Levine enjoys a laugh with some friends on the set of *A Bridge Too Far*. (This photo is something of a study in contrasts.) So, even though world communism is busily picking off one country after another (at this writing, new untold millions are being slaughtered in Cambodia), our media are still fighting the Second World War. Is it true, as some observers have said, that the Zionists are "backing into the future," in compulsive fixation upon the long ago vanquished?



phantom of Adolf Hitler? Communism, meanwhile, does not scare them. What does such a peculiar ambivalence in judgment say for our media barons' credibility?

Chapter Eight

Jews and Communism

We still hear constantly about the Nazis' supposed 'Six Million' victims. Meanwhile, world communism, murderer of millions, marches onward. What is the Jewish role in Marxism?

THUS FAR, we have looked into the likelihood of the Six Million Myth. It would be fortunate indeed if these were the only dead. But, if there is question as to the reality of the Jewish claim, there can be no shadow of a doubt that *at least* four times as many Gentiles of Russia, Europe and North America have lost their lives in the great upheavals that have made this twentieth century such a seeming hell on earth. What we have to consider now is the extent to which the activities of organized Jewry have been a cause of the fundamental problems of this era, culminating in two disastrous world wars and the establishment of the Zionist usurpation in Palestine. These latter will be the subject of examination in Volume Two of this study; for the present, we must briefly examine the evil Marxist monstrosity unleashed on the world by the same "Khazar" element who spawned its Siamese twin of Zionist imperialism.

In his 1771 work, *Lettres de Memmius à Ciceron*, a great French thinker, Voltaire, remarked of the Zionists:

They are all of them born with raging fanaticism in their hearts, just as the Bretons and the Germans are born with blond hair. I would not be in the least bit surprised if these people would some day become deadly to the human race.

It is usually acknowledged that Voltaire is one of the

more capable intellects of the Western world. How correct was he in this grave prediction?

* * *

"Marxism is the modern form of Jewish prophecy," declared theologian Reinhold Niebuhr in a speech before the Jewish Institute of Religion on October 3, 1934. The observation seems to have been taken as a matter of course, eliciting no special reaction from the prominent New York audience. Yet, on its face, the statement is of tremendous import when we consider what the Marxist monstrosity has become in a few short decades. There have been continual indications of a special national or ethnic presence behind this political Frankenstein that now dominates something in the neighborhood of two-thirds of the world.

It is arguable that Marxist pseudo-communism — which is actually a thinly disguised offshoot of international supercapitalism — has been the most devastating plague ever to decimate long-suffering mankind. We must emphasize once more that we are not "blaming all Jews" for it, as we will almost certainly be accused. But the fact that only a minority of Jews become active Communists does not change the observable reality: that far too many Communists are Jewish, and that far too few other Jews will meaningfully oppose it.

It remains highly significant that Marx was a Jew, who surrounded himself with Jews, and that the movement he founded saw fit to take his name after its leadership was assumed by other Jews. Likewise, we know that the "Russian" revolution was not a spontaneous local uprising, but that it was forced upon the great mass of the people by a tiny minority who did so by systematically slaughtering tens of millions of unwilling recipients — the so-called Bourgeoisie. Finally, as we shall see, there has been an elaborate international conspiracy to bring about this butchery, involving prominent Zionist and Gentile personalities in many other lands. In the name of humanity, this entire evidentiary picture demands that a full inquiry be made by competent authority into the true origins of this most monstrous and murderous political tyranny of all history.

* * *

The evidence showing a strong Zionist-Jewish role in the world Communist movement, most notably in Russian Sovietism is so voluminous as to preclude reproducing more than a tiny fraction of it here. There are thousands of items of historical evidence alone, some of which is sworn testimony in official inquiries, as well as many studies by skilled investigators, intelligence experts and historians. This brief chapter must limit itself to an overview of the salient documents, testimony and photographs. Other important matters will be summarized in an appendix.

It is simplistic to give Karl Marx entire credit for the organizing of the great world conquest juggernaut that bears his name. The 18th century English Jew, David Ricardo, evolved many of the materialist economic ideas, such as the "theory of surplus value" and the "iron law of wages" that were later taken up by Marx, Friedrich Engels, and their Jewish rival in France, Ferdinand Lassalle.

One of Marx's teachers and most important contemporaries was Moses Hess. He was undoubtedly a far deeper thinker than the other Communist founders, but because of his militant Zionism, has not been prominently displayed in Communist hagiography in recent years. Hess was mystically oriented and admired the supposed supernatural powers of the Kabbalistic Hasidic Jews, from whom he himself had sprung and learned his earliest lessons as a renowned *Talmud* scholar. He effectively translated the abstract Hasidic messianism out of ancient books and into his own practical formula of political communism as a battering ram for renascent Zionism.

In his important book, *Rom und Jerusalem*, Hess sounded a strident cry for Zionists to push on from Communist triumphs in Europe and rebuild their world political capital in Palestine: — "between Europe and far Asia . . . the roads that lead to India and China. The world will once again pay homage to the oldest of peoples."

Recently, Moses Hess was quietly disinterred from the European cemetery where he had been buried and taken to Israel for reburial with the Kabbalist wonder-worker Simon Ben Yohai,* Chaim Weizmann and other saints and sages of Zionism.

After this patriarchal epoch, the Communist move-

*Of "best of the Gentiles must be killed" fame; see p. 26.

ment went under the guidance of other Zionists too numerous to list in entirety. Some of the notables were Heine, Börne, Bernstein, Singer, Bebel and Kautsky (Germany); Neumayer, Adler and Liebermann (Austria); Meissner, Winter (Bohemia); Fribourg, Frankel and Halmayer (France), and Jacobi, Kahn and Leon (United States). Even as late as 1920, Zionists were completely dominant in the attempt at seizing power in Germany. The Communist leadership in that year consisted of Cohn, Daumig, Newmann, Von Kahn, Bever and Levy. The leader of the ill-fated Bavarian Soviet was Leviné-Niessen, with a substantial assist from Karl Sobelssohn-Radek, the Bolshevik propaganda expert from Soviet Russia. One of the most dynamic Communist personalities was a strange but ferocious little Jewess, Rosa Luxemburg.

Communism in the United States

In the United States, communism was inaugurated by a Jew, according to the prominent Zionist historian Morris U. Schappes. Writing of Joseph Weydemeyer, Shappes declares: "He was the first Marxist to work and write in the United States."¹ Weydemeyer was one of thousands of Jews who fled to America after the unsuccessful 1848 Communist upheavals of Europe. Another of these was Dr. Abraham Jacobi, a physician who spent less time healing than laying Communist organizational groundwork. Mrs. Jacobi was an aunt of Dr. Franz Boas, the geographer who revolutionized the study of anthropology and served as a sort of patron saint to the National Association for the Advancement of Colored People. Of Abraham Jacobi, Karl Marx wrote admiringly in a letter to Engels: "Jacobi is making good business. The Yankees like his serious manner."

Joining Jacobi to form the first American Communist Club in 1853 were the Jews Max Cohnheim and Fritz Jacobi. Abraham Jacobi became the group's first secretary. Later, the first version of what is now the Communist Party U.S.A. was formed by an Italian-born Jew, Louis Fraina. The present organization was set up in 1919 by Julius Hammer, Bertram D. Wolfe and Benjamin Gitlow, all Jews.

After Marxism had greatly solidified its position by the seizure of the vast Russian empire, much more ambitious activity was inaugurated in the United States. The first important organizing coördinator

sent here by the Kremlin secret police was J. Peters (alias Alexander Goldberger). He was a former co-worker of Béla Kun (alias Cohen) in the ghoulish Communist rape of Hungary. Some of Peters' successors were John Pepper (alias Joseph Pogany, another Hungarian criminal), P. Green (alias S. I. Gussev), Arthur E. Ewert (alias Berger or Braun), Boris Spock (alias Shpak) and Gerhard Eisler. All of these were Jewish.

In the 1930s, the following Jews had influential roles in the Communist movement here: William Weiner, Gilbert Greenberg, Isaac Amter, Sol Nitzberg, Lloyd Lehman, David Dubinsky, Alexander Trachtenberg, and Benjamin Gitlow. William Z. Foster, the first general secretary of the reorganized Communist Party, was married to the Jewess Esther Abramovich. Earl Browder, Foster's successor as chief Gentile front-man for the Communists, was married to the Jewess Arisa Beckman, an ex-NKVD officer from Soviet Russia who was admitted to the U.S. by intercession of Eleanor Roosevelt.²

This listing of Jews promoting communism in the United States could be multiplied many hundred-fold, but would be pointless cataloguing since it has been done elsewhere by a number of official investigative bodies. See generally *Communist Activities Among Aliens and National Groups*, Washington, D.C., 1950; the *Cumulative Index to Publications*, compiled by the House Committee on Un-American Activities, Washington, 1955; and any of numerous other HCUA and Senate Internal Security Subcommittee publications that will be catalogued in the government documents section of any larger library. The reader might also examine at random such publications as the *Daily Worker* (or *Daily World*), *Political Affairs*, *People's World*, *Guardian*, *Dissent*, *Young Socialist*, *Militant*, *New Left Notes*, and the like. The proportion of Jewish names, as editorial staff members, contributors, subjects of articles and advertisers, will be notable.

Zionist High Finance Pays the Way

Above the noisy puppet stage of Communist agitation, unseen and unsuspected by the uprooted and distracted Gentile "masses," has always fluttered the bejewelled hand of the Zionist plutocrat. Russia seems to have been singled out as a target as early as the

mid-19th century, and Zionist historian Angelo S. Rappoport discloses that the Russian-born Zionist, Alexander Herzen (Hertz), was aided financially by James Rothschild, *doyen* of the famous banking colossus.³ With such assistance, together with his own ample fortune, Herzen founded the exile revolutionary newspaper that he named *The Bell*, and which is usually credited with laying the foundation for communism in Russia.

We shall see more of these strange men of extreme wealth busily working to promote the system that is supposed to bring about the classless leveling of all and the end to the privileges of riches. Suffice it to observe that there is no greater political deception, and yet none of our legions of authors and commentators seems to have noticed this central incongruity of our time. One who did was the fiery, Russian-born anarchist, Mikhyl Bakunin. Discussing Marx and his Zionist coterie in the 1870s, Bakunin wrote in his *Polemic Against the Jews* —

Marx is a Jew and is surrounded by a crowd of little, more or less intelligent, scheming, agile, speculating Jews, just as Jews are everywhere, commercial and banking agents, writers, politicians, correspondents for newspapers of all shades; in short, literary brokers, just as they are financial brokers, with one foot in the bank and the other in the socialist movement, and their arses sitting upon the German press. They have grabbed hold of all newspapers, and you can imagine what a nauseating literature is the outcome of it.

Now this entire Jewish world, which constitutes an exploiting sect, a people of leeches, a voracious parasite, closely and intimately connected with one another, regardless not only of frontiers but of political differences as well — this Jewish world today is largely at the disposal of Marx or Rothschild. I am sure that, on the one hand, the Rothschilds appreciate the merits of Marx, and that on the other hand, Marx feels an instinctive inclination and a great respect for the Rothschilds. This may seem strange. What could there be in common between communism and high finance? Ho ho! The communism of Marx seeks a strong state centralization, and where this exists, there the parasitic Jewish nation, which speculates upon the labor of the people will always find the means for its existence . . .⁴

The first individual to thumb his nose at the bumbling Tsarist police and organize Marxism openly in

Russian territory was one Nicholas Utin. According to Zionist historian Louis Greenberg (*The Jews in Russia*), Utin had been born a Jew but pretended conversion to Orthodoxy like most early-day revolutionaries. He always insisted that he was an ordinary Russian "worker" to skeptical peasants who often asked, "But are you not a Zhid?" The Communist movement in Russia was formally incorporated when Aaron Lieberman and Aaron Zundelevich formed the Jewish Revolutionary Party at the Rabbinical Seminary in Vilno (also the source of the present leading edition of the *Babylonian Talmud*).

An assassination terror was immediately begun against the government of the Russian Christian majority. One of the most notable killings was the bomb murder of Tsar Alexander II, after numerous unsuccessful attempts, in 1881. The plot was coördinated from the Petrograd house of the Jewess, Hesia Helfman. Vera Figner, another Jewess, was one of the chief operatives. Another master bombing technician in this nationwide campaign was the Jew, Grigory Gershuni. Dozens of other Jews were involved in the widespread and extremely well-organized murder campaign; and, along with disastrous military adventures, there is no question that this was the most important factor in demoralizing and paralyzing the Tsarist government.

Trotsky's Strange Pilgrimage to New York

Leon Trotsky, who as we have seen was born Lyov Bronstein, showed up in New York, of all places, in March of 1917. By this time he was married to Natalya Ivanovna Sedova, a Ukrainian-born woman who is believed by some historians to have been the sister or daughter of the Zionist banker, Ivan Jivotovsky (alias Avram Givatovso), a principal in the Rhine-Westphalian financial syndicate which would soon be ferrying huge sums from the West to the Bolsheviks in Russia.

Trotsky secured immediate employment with the Russian-language revolutionary newspaper, *Novoy Mir*. According to testimony in a U.S. Senate investigation, this journal was run by two Zionist "Russians" named Weinstein and Brailowsky.⁵ This testimony was given by the police commissioner of New York City, who also said that Trotsky's principal associates during his American sojourn were the

Zionist Marxists, Emma Goldman and Alexander Berkman.

Some skeptics have pointed to Trotsky's startlingly nonproletarian lifestyle in New York City. By his own admission, he lived in a comfortable apartment with such then luxurious conveniences as a telephone and electric refrigerator. He had a chauffered limousine at his disposal when he or his family had to go somewhere. Yet he claims to have earned only \$310 with his journalism in 1916-17.⁶

It was rumored that the fearsome anti-capitalist revolutionary was also holding meetings at this time with the celebrated Jewish moneybags and Rothschild frontman, Jacob H. Schiff. The latter, of course, had been working hard and long to destroy the traditional, majority government of Gentile Russia, and it is possible that he decided to use Trotsky in the fateful underground money channel to Russia that was later to supply the Bolsheviks with unlimited funds for buying arms, propaganda and opponents in the revolution.

The two luminaries who served as "bagmen" in transporting the hundreds of millions of dollars in gold that soon began to pour eastward when Schiff's Kuhn, Loeb bank opened its secret sluice-gates were among the most important and intriguing figures in the entire operation. The more prominent of these was one Israel Lazarevitch Helphand (or Geldphand — "gold handler"), who used the curious pseudonym of "Parvus," and who was another of the strange gang of Marxist multimillionaires who have increasingly decorated the political scenery of the 20th century. A valuable biography of Parvus, entitled *The Merchant of Revolution*, was published in London in 1965 by Z. A. B. Zeman and W. B. Scharlau. It is well worth reading for a rare, if biased, peek behind these seldom-explored scenes.

The other money courier, who went on to become a secret kingmaker in Soviet Russia and a sort of super-commissar without portfolio, was the owner of the Nya Banken in Stockholm, Sweden, through which much of the funds were "laundered" prior to being smuggled into Russia via Finland. This man was Olof Aschberg, and he has described some of his activities in an autobiography, *En Vandrande Jøde från Glasbruksgatan* (A Wandering Jew from Glasbruks Street), which unfortunately has not been translated from the Swedish.

Menshevik 'Moderates' Secretly Aid Trotskyites

On March 26, 1917, Trotsky embarked from New York, heading for Russia. He was taking with him a good many Marxist soldiers of fortune from the ghetto of New York's lower East Side. At Halifax, Nova Scotia, British authorities detained him and his party, and seem to have toyed with the idea of forbidding his departure. But eventually the British Admiralty ordered the gang's release. Anthony Sutton says in his pro-Zionist but otherwise informative study, *Wall Street and the Bolshevik Revolution*, that the U.S. State Department had intervened with the British government in the matter — suggesting, of course, that the Brandeis-advised Woodrow Wilson administration must have known something of it. Wilson's biographer, Jennings C. Wise, says as much in his *Woodrow Wilson: Disciple of Revolution*: "Historians must never forget that Woodrow Wilson, despite the efforts of the British police, made it possible for Leon Trotsky to enter Russia with an American passport."⁸ Petrovsky reveals that the supposedly moderate revolutionaries, the Mensheviks, actually conspired to help the Bolsheviks steal power from their own interim government. He declares that Mil'yukov, the Menshevik foreign minister, interceded with the British to procure the release of Trotsky, who was then supposed to be wavering between the two factions.⁹

An American intelligence agent in Russia, Edgar Sisson, assembled a fascinating collection of documents on the financing of the Russian upheaval. Among other things, these show how the Menshevik leader Martov (alias Zedarbaum), while supposedly the arch-enemy of Trotsky, actually was one of the secret inner circle behind both Mensheviks and Bolsheviks. Sisson document number seven (dated January 12, 1918) is an order from the German General Staff Intelligence Bureau to Trotsky, decreeing who should be re-elected to the Communist Central Executive Committee. Martov is listed with some dozen other names, among which are Lenin, Trotsky, and the usual other Bolshevik Jews like Kamenev, Zinoviev, Joffe, Sverdlov.⁹

The Kaiser's government allowed itself to be used by this international conspiracy, headquartered as we have seen in New York, in the hope of overthrowing its Tsarist Russian war enemy from within. The Ger-

man General Staff merely coördinated things and signed the orders: the real guiding genius was the Kaiser's minister of interior, Felix Warburg — an in-law relative of Jacob Schiff. After the war, and his own fall from power, Kaiser Wilhelm gave a famous and embittered interview in which he asserted —

The Jews are responsible for Bolshevism in Russia, and Germany, too. I was far too indulgent with them during my reign, and I bitterly regret the favors I showed to prominent Jewish bankers.¹⁰

This was not merely another case of "German anti-Semitism," or something. Across the English Channel, a man generally credited with having a certain grasp of political and historical reality had addressed himself to the same subject in the *Illustrated Sunday Herald* for February 8, 1920. Winston Churchill wrote on the Russian situation:

Now at last this band of extraordinary personalities from the underworlds of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders . . . In the Soviet institutions the predominance of Jews is even more astounding. And the predominant if not the principal part in the system of terrorism applied by the extraordinary Commissions for combating Counter Revolution has been taken by Jews . . .¹¹

Gentile Exterminations Begin Immediately

Immediately after the Lenin gang had enthroned themselves, they set to work "liquidating" all leadership elements of the Gentile Russian populace who offered any conceivable threat or alternative to the Bolshevik usurpation. This work was carried out by a grisly, secret department called in Russian *Vserossiskaya Tcherezvitchainaya Kommissia* (Pan-Russian Extraordinary Commission), but known by the feared acronym CHEKA. This name and its individual form, Chekist, are still in common use inside Sovietdom. The agency itself has had many facelifts and new

labels over the years: OGPU, NKVD, MVD, MGB and now KGB. But only the names have been changed — to protect the guilty.

The one million and seven hundred thousands of Mother Russia's sons who had fallen in the First World War were only a comparatively small first wave of the blood tide that was to wash systematically over the land. It is very sad. Those of us who have loved the pious, kindly people of Old Russia from the great works of literature feel the deepest sorrow at what Bolshevism was to unleash. It is like the violation of old friends, or members of one's own family. Think of the noble Prince Andrei, the epitome of honor, integrity and heroism. Or of the young Natasha, leaning out of her window in the bright moonlight, confessing her love. Or the old uncle in the snowbound cottage whom the Rostovs would visit on a sleighride. Who can ever forget Raskolnikov, or his pathetic mother and sister who struggle from the far-away home village to his dismal sickbed, in the great heartless new city.

Others more closely akin to the usurers and spiritual cripples whom Raskolnikov — and Dostoyevsky — wished to sweep from the land, had other ideas of what was required. As always, they were feverishly busy. As always, their thoughts revolved around the obsession that they were both born to rule (chosen of God) and outrageously persecuted. One of these, the man who had grown up watching his rich father bamboozle the field workers, and who had gone halfway around the world to the City of Dreadful Night to confer with God knows whom and get money, rhapsodized on the benefits of "terror" spreading over Russia like a fog of blood:

Terror as the demonstration of the will and strength of the working class is historically justified, precisely because the proletariat was able thereby to break the political will of the Intelligentsia, pacify the professional men of various categories and work, and gradually subordinate them to its own aims within the fields of their specialties.¹²

Blood and mercilessness must be our slogans.¹³

How can we today imagine the soul-tortures that the sensitive, humanitarian Trotsky must have suffered over the persecutions of his fellow Jews to have made him speak such words? Yes, he himself lived a cushy life, attending the best schools, writing poetry, traveling the world, never working physically that we

know of. But something drove him to demand "blood" from the Russian people, and if it was not Jewish misfortunes at the hands of these cruel "Goy" brutes, what then?

Terror Policy Comes Straight From Lenin

Not that he had invented the terror idea. Vladimir Ulyanov, who had assumed the name Lenin (regardless of which fact pseudonyms became strictly illegal after the Revolution, as Solzhenitsyn points out), had set the tone as early as 1905 when he called for 1793-style terror "to settle accounts with Tsarism."¹⁴ In 1908, he praised "real nationwide terror, which reinvigorates the country and through which the Great French Revolution achieved glory."¹⁵ On the eve of the October 1917 seizure of power, Lenin demanded extermination of entire social groups: "Not a single revolutionary government can dispense with the death penalty for the exploiters," meaning of course anyone the Bolsheviks wanted it to mean.¹⁶ Again, on January 27, 1918: "Speculators shall be shot: we can achieve nothing unless we use terror." And when, in June of 1918, the Communist Party in Leningrad restrained elements desiring mass terror, the great man exploded: "This is unheard of! The energy and mass nature of the terror must be encouraged!"¹⁷ August found him ordering the Nizhni Novgorod Soviet "to apply mass terror immediately, to execute and exterminate hundreds of prostitutes, drunken soldiers, former officers, etc."¹⁸ As usual, the categories were completely flexible in practice — particularly, one supposes, the "etc."

A few brave souls inside and outside the Communist Party were making the accusation that the entire Bolshevik claptrap was nothing but a Jewish power-grab. Lenin instantly pounced upon this dangerous development. In a law first promulgated in *Izvestia*, July 27, 1918, he declared that "anti-Semites and instigators of pogroms" were "outside the law," meaning that Bolsheviks could kill them on the spot without legal niceties. Later, Lenin explained in writings addressed to Jews that "anti-Semitism is the means of counter-revolution," and in fact that particular offense has long been a capital crime under the Soviet criminal code.

Although, as we have seen, Churchill thought Lenin a "notable exception" in being non-Jewish,

later historiography has suggested otherwise. The prominent historian of the Hoover Institute, Stefan Possony, speculates in his 1967 book *Lenin, The Compulsive Revolutionary* that Lenin's "German" mother was actually Jewish.* The radical magazine *Dissent* added further research information on this interesting question in its issue for April, 1971.

Once Lenin had okayed wholesale butchery, lesser Bolsheviks gave literary wing to similar yearnings. Hirsch Apfelbaum, a chosen and persecuted person better known to history as "Zinoviev," was secretary of the Leningrad Soviet at the time of the tongue lashing from the boss on terror. Apfelbaum "got with it" speedily in *Krasnaya Gazeta*, the official organ of the Soviet, on August 31, 1918: "The interests of the revolution require the physical annihilation of the bourgeois class. It is time for us to start." Next day, September 1, an article entitled "Blood for Blood" screamed:

We will turn our hearts into steel, which we will temper in the fire of suffering and the blood of fighters for freedom. We will make our hearts cruel, hard and immovable, so that no mercy will enter them, and so that they will not quiver at the sight of a sea of enemy blood. We will let loose the flood-gates of that sea. Without mercy, without sparing, we will kill our enemies in scores of hundreds. Let them be thousands; let them drown themselves in their own blood. For the blood of Lenin and Uritsky, Zinoviev and Voldarsky, let there be floods of blood of the bourgeois — more blood! As much as possible!

*Possony writes:

Lenin's maternal grandfather, Alexander Dimitrevich Blank, was born in 1802, allegedly in Odessa and of Ukrainian origin. Blank, of course, is not a Ukrainian name. Since it is known that he spoke Russian poorly and preferred German, the theory of his Ukrainian origin is best discarded. Evidence indicates that Blank was born a Jew, and that he served as a *feldsher* (medical technician) in the army . . . In 1847 he retired to Kokushkino near Kazan, where he bought an estate, lived as a country squire, and became a member of the nobility. The purchase of this estate, of course, transformed Blank into the owner of the serfs that were attached to his land. (*Lenin: The Compulsive Revolutionary*. Chicago, 1964, pp. 3-4)

If Possony is correct, then possibly Blank might have been one of those military moneylenders who employed the mathematical certainties of usury spoken of by British Vice-consul Wagstaff. It is hard to imagine otherwise how a mere medical orderly could have accumulated in a short time the substantial fortune that this man came up with. Lenin, his mother and his sisters lived comfortably on Grandpa Blank's wealth — at the Kokushkino squiredom — after the death of Lenin's father and execution of his assassination-plotting brother.

In a speech by Apfelbaum reported in the *Northern Commune* (September 19, 1918) we read:

To overcome our enemies we must have our socialist militarism. We must win over to our side 90,000,000 of the 100,000,000 of population of Russia under the Soviets. As for the rest, we have nothing to say to them. They must be annihilated.

Mrs. "Zinoviev" was Trotsky's sister, Olga. And as she was also the head of the local CHEKA, we can see that slaughtering of the Goyim was very much "all in the family."

But wasn't all of this merely justifiable rhetoric, a completely understandable outrushing of pent-up resentment at the long, sadistic night of Tsarist "anti-Semitism"? It would be a relief to be able to say so. Tragically the action following the words was to be far worse. In fact, there is really no way that the printed word, in any number of books, can ever adequately describe, much less explain the rational purpose behind the bestial criminality that was to be visited upon the Russian people. We can only direct the reader to such writers as Aleksandr Solzhenitsyn, Varlam Shalamov and S. P. Melgunov. Even *The Quiet Don* by the Kremlin's pet, Mikhyl Sholokhov, gives a soul-freezing picture of Bolshevik sadism — perhaps for the reason that the novel was stolen from the manuscript of a Tsarist soldier who died in the Civil War, as Solzhenitsyn has recently charged.

Incredible Accounts of Mass Murders

For the present, we can only examine some little-known reports written at first hand by Western observers in Russia, followed by the most authoritative estimates available of the numbers killed under Russian Marxism.

The American consul general at Moscow reported as follows to the U.S. government on September 3, 1918:

Since May the so-called Extraordinary Commission to Combat Counterrevolution (Cheka) has conducted an openly avowed campaign of terror. Thousands of persons have been summarily shot without even the form of trial. Many of them have no doubt been innocent of even the political views which were supposed to supply the motive for their execution . . . The situation cries aloud to all who will act for the sake of humanity.¹⁹

But, of such activists there were none.

The prominent Socialist revolutionary, Sergei Melgunov, soon fell afoul of the Bolsheviks. He had the good fortune to be exiled in 1922: Solzhenitsyn points out that he would have been imprisoned in "Gulag", if not executed, at any time after 1923. When Melgunov arrived in Paris, he wrote an authoritative study of the "Red Terror," from which we take an excerpt:

I have in front of me photographs taken at Kharkoff, in the presence of the Allied Missions, immediately after the Reds had abandoned the town; they consist of a series of ghastly reproductions such as: Bodies of three workmen taken as hostages from a factory which went on strike. One had his eyes burnt, his lips and nose cut off; the other two had their hands cut off.

The bodies of hostages, S. Afaniasouk and P. Prokpovitch, small landed proprietors, who were scalped by their executioners; S. Afaniasouk shows numerous burns caused by a white hot sword blade.

The body of M. Bobroff, a former officer, who had his tongue and one hand cut off and the skin torn from his left leg.

Mutilations of Genitals

Human skin torn from the hands of several victims by means of a metallic comb. This sinister find was the result of a careful inspection of the cellar of the Extraordinary Commission of Kharkoff. The retired general Pontiafa, a hostage who had the skin of his right hand torn off and the genital parts mutilated.

Mutilated bodies of woman hostages: S. Ivanovna, owner of a drapery business, Mme. A. L. Carolshaja, wife of a colonel, Mme. Khlopova, a property owner. They had their breasts slit and emptied and the genital part burnt, showing traces of burned coal.

Bodies of four peasant hostages, Bendarenko, Pookhikle, Sevenetry, and Sidorfchouk, with atrociously mutilated faces, the genital parts having been operated upon by Chinese torturers in a manner unknown to European doctors in whose opinion the agony caused to the victims must have been dreadful.

Brandings With Stars

It is impossible to enumerate all the forms of savagery which the Red Terror took. A volume would not contain them.

The Cheka of Kharkoff, for example, in which Sayenko operated, had the specialty of scalping victims and taking off the skin of their hands as one takes off a glove . . . At Voronege the victims were shut up naked in a barrel studded with nails which was then rolled about. Their foreheads were

branded with a red hot five-pointed star. At Tsa-ritsin and at Kamishin their bones were sawed . . . At Kiev the victim was shut up in a chest containing decomposing corpses; after firing shots above his head his torturers told him that he would be buried alive. The chest was buried and opened again half an hour later when the interrogation of the victim was proceeded with. The scene was repeated several times over. It is not surprising that many victims went mad . . .²⁰

On December 3, 1919, the London *Times* published a lengthy and detailed eyewitness account by the Rev. R. Courtier-Forster, former chaplain to British forces at Odessa and the Black Sea ports. An excerpt:

While I was still British chaplain at Odessa the city was deluged with blood. When the Bolshevik elements grafting on to their main support the 4,000 criminals released from the city gaols, attempted to seize the town, people of education, regardless of social position, offered what armed resistance was in their power. Workmen, shop assistants, soldiers, professional men, and a handful of officers fought for freedom and liberty through the streets of the great port for three days and nights against the bloody despotism of the Bolsheviks . . . On capturing Odessa Railway Station, which had been defended by a few officers and a number of anti-Bolshevik soldiers, the Bolsheviks bayoneted to death the 19 wounded and helpless men laid on the waiting-room floor to await Red Cross succour.

Scores of other men who fell wounded in the streets also became victims to the triumphant Bolshevik criminals. The majority of these wretched and unhappy sufferers completely disappeared. Inquiries at the hospitals and prisons revealed the fact that they were not there, and no trace of them was to be found.

A fortnight later there was a terrible storm on the Black Sea, and the bodies of the missing men were washed up on the rocks of Odessa breakwater and along the shore; they had been taken out to sea in small boats, stones tied to their feet, and then had been dropped over alive into deep water. Hundreds of others were captured and taken on board the Almaz and the Sinope, the largest cruiser of the Black Sea Fleet. Here they became victims of unthinkable tortures.

Burnings Alive in Boilers

On the Sinope, General Chormichoff and some other personal friends of my own were fastened one by one with iron chains to planks of wood and

pushed slowly, inch by inch, into the ship's furnaces and roasted alive. Others were tied to winches, the winches turned until the men were torn in two alive.

Others were taken to the boilers and scalded with boiling steam; they were then moved to another part of the ship and ventilating fans set revolving that currents of cold air might blow on the scalds and increase the agony of the torture. The full names of 17 of the Sinope victims were given me in writing by members of their families or their personal friends. These were lost later when my rooms were raided, my papers seized, and I myself arrested and thrown into prison.

The house in the Catherine Square in which I was first in captivity afterwards became the Bolsheviks' House of Torture in which hundreds of victims were done to death. The shrieks of the people being tortured to death or having splinters of wood driven under the quick of their nails were so agonizing and appalling that personal friends of my own living more than a hundred yards away in the Vorontsoffsky Pereulok were obliged to fasten their double windows to prevent the cries of anguish penetrating into the house. The Bolsheviks kept motor lorries thundering up and down the street to drown the awful screams of agony wrung from their dying victims.

This House of Torture remains as much as possible in the condition in which the Bolsheviks left it and is now shown to those who care to inspect its gruesome and blood-bespattered rooms.

Women Raped to Death

Week by week the newspapers published articles for and against the nationalization of women. In South Russia, the proposal did not become a legal measure but in Odessa bands of Bolsheviks seized women and girls and carried them off to the Port, the timber yards, and the Alexandrovsky Park for their own purposes. Women used in this way were found in the mornings either dead or mad or in a dying condition. Those found still alive were shot.

One of the most awful of my own personal experiences of the New Civilization was hearing at night from my bedroom windows the frantic shrieks of women being raped to death in the park opposite. Screams of shrill terror and despair repeated at intervals until they became nothing but hoarse cries of agony like the death calls of a dying animal. This happened not once, or twice, but many times. Never to the day of my death shall I forget the horror of those dreadful shrieks of tortured women, and one's own utter powerlessness to aid the victims or punish the Bolshevik devils in their bestial orgies.

The *Times* on November 14, 1919, printed a letter

"sent by a British officer of South Russia to his wife," which remains one of the most starkly graphic accounts of this Zionist bloodlust:

The Bolsheviks are devils! . . . I hope to send you copies of 64 official photos taken by British officers at Odessa when the town was retaken from the Bolsheviks . . . As no paper will print them I suggest that you should have copies done. If we're too hard up you could pay for them by sending me no parcels, or selling my Caucasian dagger, or Persian book, or something. And I suggest that you should then do with them as you think fit, to make them most widely known. Their horror may make people realize. They must realize. By God, they shall realize!

'The Human Glove'

They show men who've been crucified with the torture of 'the human glove.' The victim gets crucified, nails through his elbows. The hands are treated with a solution which shrivels the skin. The skin is cut out with a razor, round the wrist, and peeled off, till it hangs by the finger nails — the 'human glove.' I'm not sparing you. I hope you'll show and send them to everybody we know. People at home, apathetic fools they are, do not deserve to be spared. They must be woken up. John and Katie ought to see them. Most of the photos are of women. Women with their breasts cut off to the bone . . .

We have here at H.Q. passes issued to Bolsheviks by commissaries on occupying Ekaterinodar. These passes authorise their holders to arrest any girl they fancy for the use of the soldiery. Sixty-two girls of all classes were arrested like this and thrown to the Bolshevik troops. Those who struggled were killed quite early on. The rest, when used up and finished, were mutilated and thrown, dead and dying, into the two small rivers flowing through Ekaterinodar.

'Slaughterhouses' Found

In all towns occupied by Bolsheviks and reoccupied by us, 'slaughterhouses' are found choked with corpses. Hundreds of 'suspects', men, women and children, were herded in these — doors and windows manned and the struggling mass fired into until most of them were dead or dying. The doors were then locked and they were left. The stench in these places, I am told, is hair-raising. These 'slaughterhouses' are veritable plague spots and have caused widespread epidemics. I want you to proselytize Robinson and galvanize the Colonel and everybody else you can get hold of . . .

The British officer then tells us the ultimate aims

and the ethnic type of the individuals who were doing this:

Unless beaten by us, the Bolshies will beat us. It's a side issue for the present, but the danger of their rousing and letting loose the Chinese is not so very remote . . . They are aiming at raising all non-Christian races against the Christian countries. The Bolsheviks form about 5 per cent of the population of Russia — JEWS (80 to 90 per cent of the commissaries are Jews), Chinese, Letts, Germans and certain of the 'skilled labor' artisans. The conscribed peasantry, originally captured by the catchwords mentioned in the pamphlets, now often goaded beyond endurance, is rising against them over wide districts . . .

Ref. Jews — In towns captured by Bolsheviks the only unviolated sacred buildings are the synagogues, while churches are used for anything, from movie-shows to 'slaughterhouses.' The Poles, Galicians, and Petlura have committed 'pogroms' (massacres of Jews). Not the Russian Volunteer Armies under Denikin. Denikin has, in fact, been so strict in protecting the Jews that he has been accused by his sympathizers of favoring them. If, however, a Commissary, steeped in murder, with torture and rape, with mutilation, happens to be a Jew, as most of them are, should he receive exceptional treatment?

The answer to the question, if the Zionist "anti-defamation" squad were asked, would be an emphatic yes. Such bad acts are merely justifiable reaction to persecution. To think otherwise is "anti-Semitism."

The Rohrberg Commission of Inquiry corroborated these appalling crimes when it entered Kiev after White Russian forces chased out the Bolsheviks in August of 1919. The commission encountered a virtual charnel house in the CHEKA headquarters:

The whole cement floor of the great garage of the Soviet Department of Secret Police at Kiev was flooded with blood, brains, pieces of skull, tufts of hair and other remains. All the walls, riddled by thousands of bullets, were bespattered with blood. Pieces of brains and of scalps were sticking to the walls. A gutter, 25 cm. wide, 25 cm. deep and about 10 meters long, ran from the center of the garage to a subterranean drain. The gutter, along this full length was filled with blood.

Usually, as soon as a massacre had taken place, the bodies were conveyed out of town in motor lorries and buried in shallow trench graves. We

found in another corner of the garage, another grave which was older and contained about 80 bodies. On them we discovered traces of cruelty and mutilations — the most horrid and unimaginable. Some were literally hacked to pieces. Some had their eyes put out and their heads, faces, necks and trunks covered with deep wounds. Farther on we found a corpse with a wedge driven into its chest. Some had no tongues. In the corner of the grave we found a quantity of arms belonging to no bodies we could locate. Similar conditions have existed at one time or another throughout most of Russia.²¹

Nor were these merely "excesses" of the revolution, done in response to Tsarist provocations, as liberals will inevitably argue. Even as late as June 30, 1941, the German inspection team entering the Polish-Ukrainian city of Lvov after the Soviet authorities had fled reported the following:

In three prisons of Lvov, mountains of male and female corpses, which were horribly mutilated, were found. Among them were bodies of very young people, even of children . . . Very soon, in advancing into the cellars, we found a layer, composed of a viscous mass, into which the corpses had congealed . . . The cellars had ceilings that were splashed with blood, and in a room which had apparently served for interrogations, the floor was covered with a layer of dried blood that was 20 centimeters (8 inches) deep. The Bolshevik hangmen had literally waded in blood . . . From the prison in Leona Sapiehy Street, 10 bodies were taken to the Forensic Academy for post-mortems to ascertain the cause of death. Generally, all these bodies showed heavy and multiple injuries that had been caused by blunt instruments. Many of the women had been raped, and their breasts had been cut off. Also, the private parts of the males had been the objects of Bolshevik perversion . . .

What was the purpose of it all? The CHEKA potentate Martin Latsis — whom some have called a Lett and some a Jew — liked to theorize about these things, and published a guidebook for CHEKA personnel:

We are not making war against individuals in particular. We are exterminating the bourgeoisie as a class. Do not look in the enquiry for documents and proofs of what the accused person has done in acts or words against the Soviet Authority. The first question which you must put to him is, to what class does he belong, what are his origin, his education, his instruction, his profession.²²

Who then were this unspeakable "bourgeoisie"? The term was never specifically defined. In practice, it seems to have meant something like Simon ben Yo-hai's "best of the Gentiles."

Jews Always Prominent in Secret Police

The first head of the CHEKA was the Jew, Moses Uritzky. His successor was a person supposedly of Polish descent named Feliks Dzerzhinski; but it was common knowledge that Dzerzhinski was overshadowed by his nominal subordinate, I. S. Unschlicht. Other powerful functionaries were Iosellevich, Bittner and Roller — all of them Jewish. As historian Leonard Schapiro has written:

The most prominent and colourful figure after Lenin was Trotsky; in Petrograd the dominant and hated figure was Zinoviev, while anyone who had the misfortune to fall into the hands of the Cheka stood a very good chance of finding himself confronted with, and possibly shot by, a Jewish investigator.²³

A Jewish executive at the head of the all-important secret police apparatus has been the policy in Soviet Russia, with one or two supposed exceptions, since Dzerzhinski's time. The most notable of these have been Genrik Yagoda, Lavrenti Beria and the present chief, Yuri Andropov. Yagoda (which is Russian for Yehuda — "the Jew") extracted the "evidence" for the great purges of the late 1930s. The customary explanation of these trials nowadays is that they were carried out in a fit of "anti-Semitic" hysteria by Stalin. It is true that the purges did dispose of a large number of Jews, but the move seems to have been more on the order of a changing of the guard.

The executioner and torturemaster royal, Yagoda, is a case in point. He had undoubtedly enjoyed the crowning moment of his professional career when Stalin's once-arrogant cronies, Kamenev (Rosenfeld) and Zinoviev (Apfelbaum), shuffled to the stand and confessed to all sorts of wild and wooly plots to murder their chief. They had spent 18 months in Yagoda's torture chambers and were almost unrecognizable, their hair turned completely white, when they came to trial in August of 1936.

They were duly shot, but the lightning fell on Yagoda himself a month later. Possibly he knew too much now. He was deprived of his NKVD badge and

given a menial job. In April of 1937, the "Iron Commissar" was arrested, gibbering like a baby. In March, 1938, after a year in the Lubianka Prison tasting his own medicines, he was brought to trial and confessed complicity with Rosenfeld, Apfelbaum and Bronstein-Trotsky. He was shot in March of 1938.

Yagoda's torturer and successor was the malignant dwarf, Nikolai I. Yezhoff, whose ethnic origin is unknown. But by 1939, he too had been gobbled up and a new star had risen over the terror and extermination machinery: Lavrenti Beria. According to journalist Donald Day, Beria was one of "many other recent Jewish proteges of the Kaganowitsch family" to move into the Soviet firmament in the late 1930s.²⁴ This shows that the same old first family of Bolshevism was still very much in power, whatever the misfortunes of lesser Jews in the imbroglio of Stalin's purge circus.*

Lavrenti Beria went on to become one of the worst monsters of human history. His sadism and blood-thirstiness deserve a place in textbooks of criminal psychopathy, making such previous two-legged horrors as Gengis Khan and child-murderer Gilles de Rais pale by comparison. It was he who completed the genocide of an entire imaginary "class" of Gentile Russians, the so-called Kulaks. ("Bourgeoisie" seems to have grown tired from overuse.) It was he who slaughtered the anti-Communists in the Baltic countries. It was he who presided over the Katyn Forest massacre of 15,000 Polish leaders — and probably many more of the total 180,000 prisoners taken in Poland.

Estimates of the number of Beria's murders range as high as 30 millions. But in the fulness of time, he too fell before Saturn's sickle as Kaganovich the Great reorganized the hierarchy after Stalin's death (said by some to have been hastened with a pillow over the face in the hands of Beria). The secret police has been reorganized many times and is today known as the *Komitet Gosudarstvyennoy Bezopoznosti*

* Stalin himself, of course, was in a Kaganovich orbit, being married to, or shacked up with, Lazar Kaganovich's sister, Rosa, according to Jewish reference works. (*Standard Jewish Encyclopedia*, New York, 1970, p. 1102) Reportedly, his previous two consorts, Ekaterina Svanidze and Kadya Alliluyeva, were also Jewish; and it seems not entirely irrelevant that Stalin's real name, Djugashvili, means "son of a Jew" in his native Georgian. But even today, Soviet party chief Leonid Brezhnev is married to a Jewess, according to the *Canadian Jewish News* for November 13, 1964.

(KGB), or Committee for State Security. Its head at this writing is the Jew, Yuri Andropov. Because of the terror-based structure of the Soviet establishment, his power in the U.S.S.R. and in the world Communist apparatus is incalculable.

Bukharin Describes Mechanics of Genocide

With incredible cynicism, the great "Party Theoretician" Nikolai Bukharin nonchalantly shrugged off the post-revolutionary butchery in a letter to Marxist pals in the West:

Yes, certainly Russia is dying.

There no longer exists anywhere, if it has ever existed, a single class of the population for which life is harder than in our Soviet paradise . . . We make experiments on the living body of the people — devil take it — exactly like a first-year student working on a corpse of a vagabond which he has procured in the anatomy operating theatre. Read our two constitutions carefully: there it is frankly indicated that it is not the Soviet Union nor its part which interest us, but the struggle against world capital and the universal revolution to which we have always sacrificed everything, to which we are sacrificing the country, to which we are sacrificing ourselves . . .

Here, in our country, where we are absolute masters, we fear no one at all.

The country worn out by wars, sickness, death and famine (it is a dangerous but splendid means), no longer dares to make the slightest protest, finding itself under the perpetual menace of the Cheka and the army . . .

Often we are ourselves surprised by its patience which has become so well-known . . . There is not, one can be certain, in the whole of Russia a single household in which we have not killed in some manner or other the father, the mother, a brother, a daughter, a son, some near relative or friend. Very well then! Felix (Dzerzhinsky) nevertheless walks quietly about Moscow without any guard, even at night . . . When we remonstrate with him for these walks he contents himself with laughing disdainfully and saying: "What! They would never dare!" And he is right: they do not dare. What a strange country!²⁵

We know that Bukharin was speaking rhetorically in that "sacrificing ourselves": Solzhenitsyn's *Gulag I* shows that he, like most of the Bolsheviks, quickly lost his bluster when suddenly he was on the receiving end. The great irony is that this vicious gloating de-

scribes what was to happen to Bukharin himself: Stalin got him too. Solzhenitsyn's account of his downfall is absorbing. It makes us wonder if "Bukharchik" recalled these unbelievable words about medical experiments with the helpless Russian people during his own dreadful last years of relentless cat-and-mousing by Stalin, and his final months in NKVD torture chambers. They finally shot the "absolute master" and dragged him off somewhere, like the corpse of a vagabond, perhaps, in 1938.²⁶

This nationwide execution process, and the cannibalistic execution of the executioners, went on in waves of manic fury for at least two decades. Meanwhile, opinion in other countries followed a pattern that is sadly familiar even today where Marxist atrocities are concerned. The majority were appalled but said nothing, the bulk of the liberal intelligentsia indignantly denied that any such thing could happen under "socialism," and a small minority of big-time opinion molders brazenly flaunted a Bukharinian "so-what" attitude. Notorious among these were Bertrand Russell, G. B. Shaw, Julian Huxley, Stephen Spender, André Gide, Simone de Beauvoir, Jean-Paul Sartre, Leon Feuchtwanger, Lincoln Steffens, Theodore Dreiser, John Dos Passos, Edgar Snow. All chorused praise for the Stalinist Utopia, and all wanted the stamping out of Bolshevism's opponents — Bourgeois, Kulak and Capitalist.

It was possibly with a mind preconditioned by the outpourings of this element that Winston Churchill listened, unprotesting, as Stalin casually described over a suckling pig dinner in Moscow how perhaps ten million "Kulaks" had been uprooted for resisting farm collectivization, "the great bulk wiped out." In *The Hinge of Fate*, Churchill weakly rationalized his tacit approval of this enormity: "With the World War going on round us, it seemed vain to moralize aloud."²⁷

Katyn: Poorly Hidden Massacre Is Exposed

With celebrated artists and humanitarians to "flack" for them, the Kremlin gangsters were able to destroy their political opposition with amazingly little protest or even interest by the outside world. But one otherwise insignificant execution job was not well concealed and has continued to smirch the image of the workers' paradise.

When Soviet Russia invaded eastern Poland in September of 1939, around 180,000 prisoners were taken. Among them were 10,000 military officers and about 6,000 noncoms, police officials and political leaders. They were held in three NKVD concentration camps: Kozielsk, Starobielsk and Ostashkov. In March of 1940, the men were loaded up and transported to the Hill of Goats in the Katyn Forest where they were shot and buried in mass graves. Pine trees were planted over the site.

But the camouflage was too clever by half, and the Germans quickly noticed the spot when they occupied the area in April of 1943. Three international commissions of forensic pathologists were brought in, and their consensus was that numerous factors — including the tree-ring growth of Lavrenti Beria's landscaping — indicated the men had been killed at least three years before, when the area was still in Soviet hands. The Russians insisted that the Germans had killed the men, but immediately sealed off the area when they resumed control of the Smolensk region, and to this day have refused to allow any non-Soviet inquiry there.

Amazingly enough, considering that they were fighting Germany for the freedom of Poland — not to mention for "liberty and justice for all" and the "Four Freedoms" — the Allies immediately blacked out all in-depth information on the Germans' Katyn inquest. Reports of the British Foreign Office were placed under 30-year seal of secrecy. Recently released, they show that the Churchill régime knew all about Soviet guilt in the affair, but kept mum because of "the urgent need for cordial relations with the Soviet Government," in the words of a secret memorandum of May 24, 1943, by Ambassador to Poland Owen O'Malley.

This slippery diplomat could not resist a maudlin bit of Churchillian bluster, however: "We have in fact perforce used the good name of England like the murderers used the little conifers to cover up a massacre . . . May it not be that we stand in danger of bemusing not only others, but also ourselves?"

O'Malley's superior, Foreign Secretary Sir Alexander Cadogan, came closer to sniffing out the real implications:

I confess that in cowardly fashion I had rather turned my head away from the scene at Katyn —

for fear of what I would find there . . . And the other disquieting thought is that we may by agreement and in collaboration with the Russians proceed to the trial and perhaps execution of Axis 'war criminals' while condoning this atrocity.²⁸

It is to the meager credit of the Nürnberg judiciary, however, that they elected not to try pinning the blame for Katyn on Germany. Needless to say, no finger was pointed in Russia's direction either. After all, there were Stalinist political heavyweights on the bench and among the prosecution staff there, such as that same R. Rudenko who made such a mark as Vishinsky's adroit assistant prosecutor in the Stalin purge trials.

Two questions that no one was so *défragé* as to pose at the Nürnberg proceedings that were supposed to be getting to the bottom of "war crimes" are these:

- (1) What happened to the other 170,000 Polish prisoners who fell into Stalin's hands?
- (2) How many other atrocities ascribed to Germany by Soviet and Allied propaganda were, like this one, actually committed by the Stalin gang?

But the truly ominous aspect of the gruesome Katyn-Beria-Stalin saga is the sequel that unrolled in Israel, like the cast of characters at the climax of a sleazy but true horror film, in the summer of 1971. A former Polish resident named Abraham Vidra, then living in Haifa, for some reason told the newspaper *Ma'ariv* that he had been an inmate at the Starobielsk camp when some of the Polish soldiers were held there. He claimed that he was jailed for Zionist activity, but that he had nevertheless become a friend of a Jewish NKVD major named Joshua Sorokin. This sounds highly unlikely: ordinarily, chumminess between mere "Zeks" and high Chekist officers simply does not occur, because it is too easy for the Chekist to end up inside the barbed wire himself. But Vidra may have been different in some way — a magnetic personality, perhaps. Or maybe he was not really a prisoner at Starobielsk, but was there in some other capacity.

Joshua Sorokin, appropriately named for the *Old Testament* mass murderer, supervised transports of the Poles from the camp in 1940. When he returned, he informed Vidra — in Yiddish, we are told — that he had helped execute the men near Smolensk. Sorokin then extracted from Vidra an oath that he

would not reveal what he had told him for 30 years, just like the British Foreign Office! It was a small world, though, and Vidra later met two other Chekist officers at a different camp who told him that they too had been involved in the Katyn executions. They were telling him this, Vidra said, "because you're a Jew." Vidra insisted to interviewers that he had kept quiet about this homicidal information for so long because of loyalty to that 30-year oath of silence he had given his mass-murderer pal, Sorokin.²⁹

Jews Are Powerful At All Soviet Levels

It is not only in the secret police, of course, that Jews have exerted themselves in building the Soviet empire. They have been equally prevalent wielders of economic and industrial power. In the late 1930s, the French journalist Jean Fontenoy, traveling in border areas of Russia, found that 90 per cent of the directors of collective farms were Jews. Field workers received a maximum of 27 days' pay a month; the Jewish bosses received 80 to 90 days' pay a month. The words Communist and Jew were synonymous to the peasants, Fontenoy writes. The common folk believed that the Jews were the rulers of the land.³⁰ Apparently little has changed from the days of David Bronstein and his Russian fieldhands, except that beguilement with watermelon is no longer necessary, now that strikes are settled by the Secret Police.

Raymond Arthur Davies, a Jewish journalist, was in Russia during much of World War Two. He was a staunch apologist for communism, and one of the very first advocates of the Nazi extermination claim. However, either through *naïveté* or some discombobulation with the official line, his book *Odyssey Through Hell* contains startling revelations of the enormous power of Jews, both in the Soviet armed forces and in managing all phases of production behind the front.³¹ Ralph Nunberg, another Jewish writer, records in his *The Fighting Jew* that there were no less than 313 front-line Red Army generals of Jewish origin during World War Two.

So far as we can tell, there is still a large sphere of Jewish power in Communist Russia. William M. Mandel's *Russia Re-Examined* has recently enumerated the overwhelming Jewish role as artists, writers, propagandists, scientists, and of course politicians. One of the most powerful is Boris A. Feldman, the

editor of *Pravda* and virtual head of all Soviet propaganda.³²

The Communist Party U.S.A. still publishes a special magazine called *Jewish Affairs*, in addition to its other propaganda. Anyone who doubts that the Kremlin world empire stands in some peculiar relation to Jewry would do well to skim a few issues of this journal.

One is tempted to ask why the party does not see fit to publish, say, an "Irish Affairs" or even "Negro Affairs."

Nevertheless, the idea is being busily promoted in Western lands today that the Soviet Union has become "anti-Semitic." The campaign is being orchestrated in America by the Zionist establishment, with help from such pro-Zionist Gentiles as Senator Henry Jackson and "conservative" guru William F. Buckley. Even though we hear some spokesmen excitedly announcing that Russia is now "worse than Hitler," we note that the general thrust of this propaganda stops short of any declaration of war by world Jewry, or of demands for commercial boycotts and military intervention of the kind voiced by Samuel Untermeyer and the world Zionist chieftains the moment Hitler took power in Germany.

Likewise, Zionist leaders do not accuse the state of Israel of "anti-Semitism" simply because some Jews — the so-called *Falashim* or Black Jews of Africa — claim they are persecuted by the overwhelmingly Ashkenazic or Russian-Jewish minority that runs the state.

While it is virtually impossible for conventional scholarship to penetrate a hermetically closed police state like the U.S.S.R. and gain any significant personal information on its individual leaders, it is possible to draw certain general inferences. We do not know to what extent the admonition of Moses Hess to pave the way for Zionism with the conquests of communism may inform the plans of the Marxist leaders today. But there have been abundant indications of a secret Soviet interest in the welfare of Israel.

'Anti-Zionist' Soviets Covertly Aid Israelis

In what he called "an astonishing political move," British diplomatic correspondent Chapman Pincher reported that Soviet Russia had warned the Israelis three days earlier that Egypt and Syria were going to

attack in 1973. Although the Russians had no formal diplomatic relations with the Zionist state, the Kremlin nevertheless sent warning through a French intermediary. A day later the Russians gave another *de facto* warning when they conspicuously evacuated military advisers and families in a massive airlift of 20 flights from the two Arab countries, carried out so that Israelis were bound to see the significance.

Reporting in the *London Express*, Pincher was of the opinion that the Soviet action was motivated by a desire to avoid "open war in the Middle East." The Russians, he said, "hoped that if the Israelis reacted by immediate mobilization the Arabs would scrap their plans." But the Israelis either discounted the advisory or deliberately allowed the Arabs to attack and be branded as aggressors.

The Russian warning, Pincher said, advised that a large Egyptian military exercise near the Suez Canal would be suddenly switched to a fullscale invasion force. Pincher's report was reprinted in the *Pittsburgh Press* on October 9, 1973, but was otherwise ignored by the American press.

Certainly the strange case of Viktor Louis (alias Lui), a Jew and Secret Police agent who for a number of years has carried out delicate foreign affairs missions very much like his American opposite number, Henry Kissinger, bears watching. Many of Louis's globetrotting forays have taken him to Israel, for purposes unannounced. There are those Mideast observers who remember that the Soviet Union was precisely the second nation to extend crucially important diplomatic recognition to the Zionist régime, after a split-second race with the winner, America. The suspicion that Louis may be laying groundwork for a resumption of relations that the Kremlin found expedient to sever after the Israelis' 1967 war remains strong.

In May of 1977, political events in Israel took a disastrous turn when the vicious terrorist of the 1940s, Menachem Begin, was elected prime minister. Begin's career as a sadistic professional killer of noncombatant Palestinians would not have been possible without the good offices of Soviet Russia. As *Newsweek* magazine reported, he had been a leader of Betar, the Polish Zionist organization. Arrested in the Soviet invasion of 1939, he was sent for a while to Siberia. "Later," says *Newsweek*, "the Soviets allowed

Begin to join a Polish exile army, and when his unit was sent to British-controlled Palestine, Begin joined the Irgun."*

For obvious reasons, Soviet Russia now finds cause to take an anti-Zionist stance before the world. Its evident ambitions in the "Third World" sphere where Israel is not popular demand this. At home there are other reasons. A dictatorial state must enforce a strict monopoly of its citizens' loyalties to survive. This is particularly true with the heavily Jewish government apparatus in the Soviet countries. Zionist propagandizing, with its external goals and loyalties, must be banned because of the severe "brain drain" that could fundamentally alter the ethnic character of the establishment and thus destabilize it, if large numbers of bureaucrats became convinced that they should implement the age-old Judaic dream of "Next year in Jerusalem."

The present propaganda contends that the Soviet is "persecuting" Zionist Jews by not readily allowing them visas to leave for Israel. But a little reflection would show that the real implication is quite the contrary. The fact is that a good many Zionists have already left Russia, and a controlled number are being allowed to follow them. But Zionist Jews are the only ones of the more than 100 ethnic and racial minorities who are allowed to leave the "workers' paradise" for any reason — even tourism. This can only indicate a favored position in the establishment.

Jews Designed Slave Labor Camps

No one who would gain insight into this most hideous era of recorded history can ignore the two monumental volumes of *The Gulag Archipelago* by Nobel Prize-winner Aleksandr I. Solzhenitsyn. The size, scope and character of the immense "Gulag" bureaucracy of the KGB that presides over this still-busy network of slavery and death camps is the subject of Solzhenitsyn's major writing. The only incomplete aspect is that the realities of publishing today have forced him to avoid explicit treatment of the Zionist-Jewish question. However, many of the names and facts, and even some of the faces, are there for those who will see them.

* *Newsweek*, May 30, 1977. Miraculously, Begin is also a "survivor": according to *Newsweek*, "Begin's parents and a brother died in German extermination camps."

In brief, Solzhenitsyn regards the slave-labor camp system as an indispensable state within the Marxist state as it has so grievously evolved. By contrast, the staff of "the terrifying Tsarist Third Department, which runs like a strand through all the great Russian literature," started with 16 persons and had 45 staff members at its peak. "A ridiculously small number for even the remotest Cheka provincial headquarters in the country," he points out.³³

What was the origin of the concentration camp system *per se*, the ultimate purpose of which Solzhenitsyn says is "destruction"? A persistent tradition among the inmates, according to this great Russian writer — who spent eight years among them — is that "*The camps were thought up by Frenkel.*" The legend is not strictly accurate: actually the prison structure, like the Red Terror, goes straight back to Lenin. But there is no doubt of the major role played by the sinister Naftaly Aronovich Frenkel, whom Solzhenitsyn identifies as "a Turkish Jew." Frenkel's contribution was an elaborate plan of concentration camp administrative policy that has continued to the present.

Known as "the timber king of the Black Sea," Frenkel was a multimillionaire businessman and speculator at the time of the Bolshevik Revolution. For some unknown reason, he abandoned his comfortable life and went to work in Russia trafficking illegally in gold at the behest of the CHEKA, which was then stealing from the people all the precious metals and gems in the land.*

When the gold confiscations came to an end, Frenkel was rewarded for his aid by being arrested and flung into camp himself. But such jocose CHEKA cynicism did not faze him in the least, and he landed on his feet by making an exact time-and-motion study of camp operations. He showed the CHEKA thugs, normally interested in little but sadism, how they could have the prisoners make leather goods and sell them at a profit in Moscow shops. Before long, a plane winged its way from Moscow and took the allrightnik Frenkel for an audience with the mighty Stalin, where

*Much of this may have gone to repay banker Jacob Schiff in New York. It is known that his Kuhn, Loeb bank had received 600 million rubles in gold from Bolshevik Russia by 1922, according to Arsene de Goulevich's *Czarism and the Revolution*. B. C. Forbes noted in his *Men Who Are Making America*, pp. 344ff, that Schiff's "investments in Socialist Russia" had proved a most profitable venture.

he spent three hours explaining his precise calculus of obtaining the maximum labor from a prisoner while keeping him alive for the shortest period and with the least food and expense.

The system was enthusiastically adopted, and as a reward Frenkel was placed in charge of the great White Sea-Baltic Canal project. Built entirely with brutally over-forced slave labor, this insane Stalinist boondoggle was so ill-conceived and poorly designed that it has never been usable since its completion in 1933. Yet, the human cost is estimated by Solzhenitsyn at a quarter of a million lives.³⁴

Frenkel went on to become deputy for railroad construction to the illustrious L. M. Kaganovich, and died in the 1950s with the rank of lieutenant general, amid many honors. "I have a feeling that he really hated this country," remarks Solzhenitsyn.³⁵

The third chapter of *Gulag Archipelago*, volume two, lists the other high secret police officials who contributed to the architecture of the slave-labor and extermination system: Yakov Rappoport, Matvei Berman, Lazar Kogan, Semyon Firin, Sergei Zhuk. Their names, photographs and biographical data suggest Jewish backgrounds.³⁶

Solzhenitsyn Contrasts Soviet, German Police

In the first volume of *Gulag Archipelago*, Solzhenitsyn includes much material from inside Russia that tends to undermine the Six Million Myth. A German soldier named Jupp Aschenbrenner had been sent to Gulag camps as a prisoner of war. Orders came down from on high and Aschenbrenner was tortured and forced to sign a document admitting that he had worked on "wartime gas vans." Finally, in 1954, the German was able to prove that he had been a young student learning electric welding in Munich at the time he was supposed to be killing Jews in those "gas vans."³⁷

Perhaps most significant were the differences in methods and concepts of individual rights held by the respective German and Soviet police authorities. A certain Yuliya Rumyantseva bragged in the Russian newspaper *Izvestia* on May 24, 1959, how she had, in effect, thumbed her nose at the German investigators trying to find out how her husband had escaped from the camp where both had been confined. "She knew, but she refused to tell!" marvels the incredulous

Solzhenitsyn, who was used to an entirely different style of interrogation.

And what was her fate? Was she immediately sent to that fabled "selection" ramp, where the spiffy-uniformed Dr. Mengele supposedly waved his whip to the left or to the right — dispatching her of course immediately toward the roaring gas ovens? Not at all. "Yuliya did not die under torture, and she was not driven insane," Solzhenitsyn writes. "A month later, she was simply released — still very much alive and kicking."³⁸

There was the case of Yevgeny Ivanovich Divnich, who was interrogated by both Gestapo and MGB. The former, Solzhenitsyn says, was interested in getting at the truth, and when the accusation against Divnich broke down, released him. The MGB was not interested in the truth, when the unfortunate man fell into their hands, and jailed him. "It had no intention of letting anyone out of its grip once he was arrested," the author observes.³⁹

In a recent magazine interview, Solzhenitsyn also shed some light on the persistent problem of Jews among the Soviet secret police. He discussed the case of Yefim Moshinsky, now in Israel, who has admitted overseeing a KGB program of arresting and kidnapping Soviet opponents and exiles in foreign countries.⁴⁰

Net Result: At Least 25 Million Dead

What then has been the final result for which such a price was paid in Gentile blood? Has there been the "inevitable withering away of the state," leaving the bucolic Utopia solemnly promised by Marx when the proletarian paradise shall have been set up? Have the Communists even succeeded in terms of the materialistic "progress" that they have supposedly made their philosophical-religious ikon?

How then of the downfall of capitalism? What does one make of the branch office of Chase Manhattan Bank now operating at No. 1 Karl Marx Plaza, Moscow?

When the multimillionaire American Jew, Armand Hammer — the son of a founder of the U.S. Communist Party — concludes billion-dollar deals with the Kremlin to build for it factories and entire industries that its own severely damaged people can no longer

create, is it terribly bigoted to be reminded once again of Bakunin? —

In reality, this would be for the proletariat a barrack regime, under which the working men and the working women, converted into a uniform mass, would rise, fall asleep, work and live at the beat of the drum; the privilege of ruling would be in the hands of the skilled and the learned, with a wide scope left for profitable crooked deals carried on by the Jews, who would be attracted by the enormous extension of the international speculations of the central banks . . .

* * *

There remains now little but to count up the corpses. We shall find that the final total, whatever it may be, exceeds manyfold the 10 million "enemies" so off-handedly condemned by Apfelbaum-Zinoviev.

The English demographer and historian Robert Conquest, author of *The Great Terror* and *The Nation Killers*, is at present the leading authority on Bolshevik political murders. In a special study he prepared for the United States Senate, he arrived at a prison camp death total for the Stalinist period (1930 to 1950) alone of 20 million, commenting "which is almost certainly too low, and might require an increase of 50 percent or so . . ." For the total number killed since 1917, including lives lost through military action, executions and famine, Conquest would add "at least several million casualties." This suggests a total of 25 to 35 million deaths, which is quite conservative compared with some other estimates we shall examine.

After his thorough statistical depiction of the Zino-Bolshevik mountain of dead in *The Human Cost of Soviet Communism*, Conquest observes:

It would surely be wrong to forget the vast amount of unquantifiable human misery resulting from, indeed part of, this same process. The suffering of wives whose husbands disappeared, the children who were orphaned, cannot be counted. The spiritual cost of being forced to denounce one's own parents, the mental torment of lying in fear of unjust arrest and death night after night for months or years, is not subject to measurement.⁴¹

Mr. Conquest, we must note, is by no means an "anti-Semite," in any possible connotation of that ridiculous epithet. He accepts the fable of "Tsarist

pogroms," seemingly unaware of the British intelligence reports we have examined. Assuming the proper solemn tone required for such things nowadays, he informs us that "The number [of Jews] so killed over the whole [pogrom] period may have been over a thousand."⁴² But, for once in his otherwise meticulous presentation, Conquest offers no proof.

Higher estimates were prepared by experts consulted by the Iron Curtain exile coalition who presented the Inter-Denominational Service to Commemorate the Victims of Communism, at Royal Albert Hall, London, on October 31, 1967. Death tolls given there were as follows:

Russian Revolution and Civil War . . .	1,500,000
Civilian deaths in Civil War and ensuing famine	13,000,000
Murders of "class enemies" and minorities	3,000,000
Famine caused by disaster of first Five Year Plan	7,000,000
Stalinist Purges	1,500,000
Labor camp deaths, 1921-60	19,000,000
U.S.S.R. total	45,000,000

Nor has Marxism been without human victims in Western Europe. Aside from casualties directly arising from the Second World War, which arguably would not have been fought if Hitler had not thwarted Bolshevik takeover plans in Germany and eventually marched against Sovietdom itself, the following purely political killings directly attributable to Communist depredations in Europe were cited at the Inter-Denominational Service:

European revolutions and invasions	500,000
Murders of "class enemies" and minorities	2,000,000
Deaths in Soviet slave labor camps since 1946	100,000
European total	3,600,000

Aleksandr Solzhenitsyn cites the research of the exiled Soviet statistician I. A. Kurganov — who had access to secret government figures — as estimating that the number of people killed by the Soviet Secret Police, between the Revolution and 1959, totaled at least 66 million.⁴³

In 1954, a Polish Jewish Communist named Antoni Ekart published a memoir of his seven years in Soviet

Russia, entitled *Vanished Without Trace*. He describes a conversation with a knowledgeable Soviet leader who spoke off the record on the horrors of Stalin and his assassins:

"I know, Anton Stepanovich, that you have seen a lot. But all that you have seen cannot give you a full picture of what the Russian people have suffered and lost during the last thirty years. If one counts up all the sacrifices of the Revolution and the Red Terror, the people's courts, the civil war, deportations, camps, deaths through hunger and disease, and, finally, the last war and the decrease in the birth-rate, the cost of the Soviet regime to Russia has been about a hundred million lives."

I expressed some doubts as to the accuracy of this figure. "I assure you, it's not an exaggeration; the Government are fully aware of it. That is why they have introduced rewards for large families, and medals for motherhood. Russia always had the highest birth-rate in Europe, but now she has to pay people to have children. How can it be otherwise when twenty-five million people, most of them young, are held in concentration camps?"

For the Far East, the following death totals from the establishment of Marxist political tyranny were given at the London service. We note that these figures are quite conservative compared with those of some other researchers. Dr. Richard L. Walker, for example, places the total killed by communism in China alone at between 34,300,000 and 63,784,000 since 1927!⁴⁴

Chinese civil war, 1927-49	20,000,000
Murders of "class enemies" and minorities	9,500,000
Famine caused by "Great Leap Forward"	13,000,000
Slave labor camp deaths since 1950 . .	2,000,000
Tibetan invasion and political terror .	200,000
Korean communization	1,500,000
Asian total: 46,200,000	

* * *

Although it may be difficult to believe, there were members of the Bolshevik Party who objected to the terror and torture policy when it was first launched, possibly fearing reprisals if they failed. But the protests against CHEKA brutalities that were made by many local Soviets when they were canvassed on the matter in 1918 drew an abrasive, and in theulti-

mate sense very revealing rejoinder from above. In a scorching *Pravda* article, Lenin attacked those "who sob and fuss" over "mistakes" made by the CHEKA, adding: "When we are reproached with cruelty, we wonder how people can forget the most elementary Marxism."⁴⁵

The most elementary Marxism . . . We must ponder

that. And we must ponder, too, the observation made by a Zionist who called himself "Mentor," in the *Jewish Chronicle* of London in 1919:

There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism.⁴⁶

ZIONISM versus BOLSHEVISM.

A STRUGGLE FOR THE SOUL OF THE JEWISH PEOPLE.

By the Rt. Hon. WINSTON S. CHURCHILL.

OME people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world.

Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: "The Lord deals with the nations as the nations deal with the Jews." Certainly when we look at the miserable state of Russia, where of all countries in the world the Jews were the most cruelly treated, and contrast it with the fortunes of our own country, which seems to have been so providentially preserved amid the awful perils of these times, we must admit that nothing that has since happened in the history of the world has falsified the truth of Disraeli's confident assertion.

Good and Bad Jews.

The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilisation.

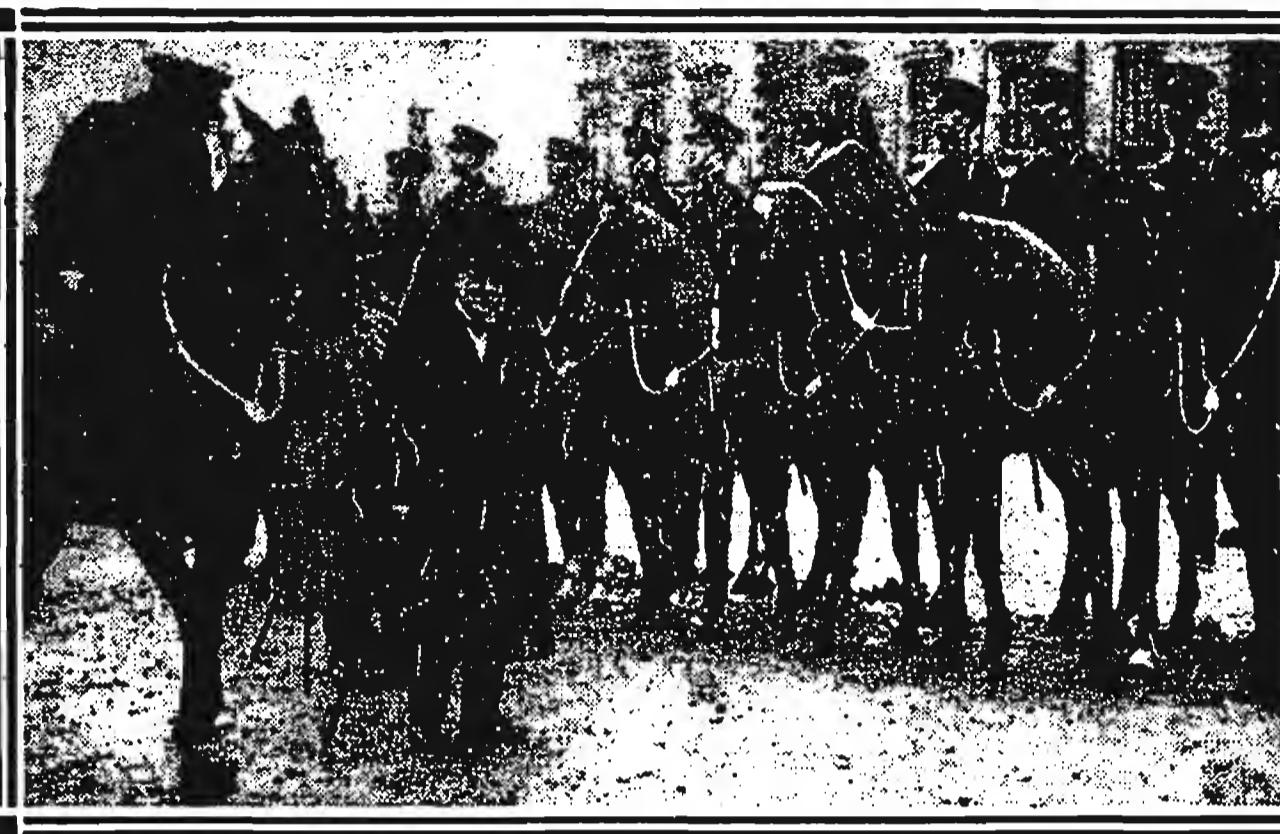
And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical.

"National" Jews.

There can be no greater mistake than to attribute to each individual a recognisable share in the qualities which make up the national character. There are all sorts of men—good, bad and, for the most part, indifferent—in every country, and in every race. Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive.

At the present fateful period there are three main lines of political conception among the Jews, two of which are helpful and hopeful in a very high degree to humanity, and the third absolutely destructive.

First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life, and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. Such a Jew living in England would say, "I am an Englishman practising the Jewish faith." This is a worthy conception, and useful in the highest degree. We in Great Britain well know that during the great struggle the influence of what may be called the "National Jews" in many lands was cast preponderantly on the side of the Allies; and in our own Army Jewish soldiers have played a most distinguished part, some rising to the command of armies, others winning the Victoria Cross for valour.



Mr. Churchill inspecting his old regiment, the 4th Hussars, at Aldershot last week.

The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honourable and useful part in the national life even of Russia. As bankers and industrialists they have strenuously promoted the development of Russia's economic resources, and they were foremost in the creation of those remarkable organisations, the Russian Co-operative Societies. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain.

International Jews.

In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

Terrorist Jews.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians

people, most of whom are themselves sufferers from the revolutionary régime. It becomes, therefore, specially important to foster and develop any strongly-marked Jewish movement which leads directly away from these fatal associations. And it is here that Zionism has such a deep significance for the whole world at the present time.

A Home for the Jews.

Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism, it presents to the Jew a national idea of a commanding character. It has fallen to the British Government, as the result of the conquest of Palestine, to have the opportunity and the responsibility of securing for the Jewish race all over the world a home and a centre of national life. The statesmanship and historic sense of Mr. Balfour were prompt to seize this opportunity. Declarations have been made which have irrevocably decided the policy of Great Britain. The fiery energies of Dr. Weissmann, the leader, for practical purposes, of the Zionist project, backed by many of the most prominent British Jews, and supported by the full authority of Lord Allenby, are all directed to achieving the success of this inspiring movement.

Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of national Jews wish to go there. But if, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire.

Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. Weissmann in particular. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people.

Duty of Loyal Jews.

It is particularly important in these circumstances that the national Jews in every country who are loyal to the land of their adoption should come forward on every occasion, as many of them in England have already done, and take a prominent part in every measure for combating the Bolshevik conspiracy. In this way they will be able to vindicate the honour of the Jewish name and make it clear to all the world that the Bolshevik movement is not a Jewish movement, but is repudiated vehemently by the great mass of the Jewish race.

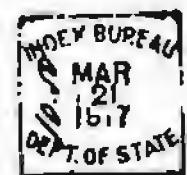
But a negative resistance to Bolshevism in any field is not enough. Positive and practicable alternatives are needed in the moral as well as in the social sphere; and in building up with the utmost possible rapidity a Jewish national centre in Palestine which may become not only a refuge to the oppressed from the unhappy lands of Central Europe, but which will also be a symbol of Jewish unity and the temple of Jewish glory, a task is presented on which many blessings rest.

Communists today prefer not to stress the historic fact, alluded to by Winston Churchill, that Marxism and Zionism spring from a common ethnic ancestry. One of the key midwives in the birth of this disastrous Siamese Twin was Moses Hess (right), a Jew well-schooled in the *Talmud* and *Kabbalah*, who evolved the idea of using communism as a battering ram to enable Jews to realize their age-old dream of "Next year in Jerusalem!" Understandably, Soviet bosses today do not talk much about Hess, and most fervid young Reds who think they are well-educated have never heard of him. Yet, he was famous (among Jews) when Marx was still an unknown hack writer in the "League of the Just" who did not even rate having his name on early editions of the *Communist Manifesto*. Abraham Jacobi (far right) was the Zionist who brought Marxism to America.



TELEGRAM RECEIVED.

ERH



GREEN CIPHER

FROM Petrograd, Russia
Dated March 19, 1917
Rec'd 20th, 6:00 p.m.



Secretary of State,
Washington.

41110, 41110

March 19, 8 p.m.

Orderly quiet still prevails.
Present eminently wise arrangement estops claims
of any pretended blood successor as the Grand
Duke Michael represents hereditary succession
after abdication of Czar and the Tsarevitch
and his qualified acceptance nullified any
pretender's claims by preserving Imperial
succession until the people act.

Understand that provisional Government
needs funds badly. England has been financing
Russia and is likely to continue whenever Allies
unitedly recognize the present Government.
Assistance to meet pressing necessities would be
very opportune and highly appreciated.

Financial

TELEGRAM RECEIVED.

ERH

FROM Petrograd, Russia,
--2--

Financial aid now from America would be master
stroke.

Confidential.

Immeasurably important to the Jews
that revolution succeed. If Jews make
such advances, however, great discretion should
be exercised lest revolution assume a phase
which would arouse opposition to antisemitics
who are numerous here.

F R A N C I S .

An official telegram of March 19, 1917, to
Secretary of State Robert Lansing from
David R. Francis, Russian ambassador (Docu-
ment 861.00, 288, State Department Decimal
File, Record Group 59; in the National Ar-
chives of the United States, Washington;
certified copies of all these documents
are available from the Archives by mail).

Both the civil and military departments at Omsk, at the present time, suffer from the lack of men trained in leadership, and of executive ability. When Admiral Kolchak was in power he found no men in the government who were capable of filling the offices they hold, with the possible exception of Mr. Vologodsky, the President of the Council of Ministers. Nearly all of the other ministers were of the long-haired, loud-mouthed type and spent so much time in fruitless discussion that they were never able to get any action even on the most urgent matters. These men are gradually being replaced as new men can be found of greater executive ability and there is a steady but slow improvement in the calibre of the ministers. It must be remembered, however, that owing to the geographical limitations, Admiral Kolchak had only Siberia to draw from and Siberia has never been known as a breeding place for Russian statesmen, on the contrary it has always been the dumping ground of persons whose presence in European Russia was not desired by the Government. Practically none of the trained officers of the old army are now available, those of them that survived the war with Germany having nearly all been murdered by the Bolsheviks as they were found in European Russia. In the Black Sea massacre it is stated that not less than 8,000 officers were murdered and at Krenstadt, in the Gulf of Finland, between six and seven thousand were drowned at one time. The present officers of the Siberian Army are either former non-commissioned officers of the old army or young boys who have had just sufficient education to be able to do the necessary paper work and neither kind are of the right stamp to reorganize a new army and to hammer out a fighting force from the hopelessly anarchistic Kornilov and his successors, Lunin and Trotsky, have thrown the Russian people.

At the time when Admiral Kolchak took over the Government in November 1918 as the result of a coup d'etat which was engineered by the Cabinet during the Admiral's absence at the front in an effort of the more sensible members to get rid of the paralyzing influence of Arksentiev and his followers. Almost immediately after this Admiral Kolchak had pneumonia and it was not until January 1919 that a real beginning was made in the reorganization of Russia. Up to the end of 1918 things had been growing steadily worse in Russia ever since the first few months of the First Provisional Government, when for a short time it looked as if the new regime would be hopeless to bring some sort of modern government into the country. Those hopes were frustrated by the gradual gains in power of the more irresponsible and socialistic elements of the population guided by the Jews and other anti-Russian racists. A table made in April 1918 by Robert Wilson, the correspondent of the London Times in Russia, shows that at that time there were 384 "commissioners" including 2 negroes, 13 Russians, 15 Chinamen, 22 Armenians and more than 300 Jews. Of the latter number 264 had come to Russia from the United States since the downfall of the Imperial Government. It is only since the

-2-

Ever since then however, he has shown himself in so far as he could safely do so, more and more liberal, and I have no hesitation in saying that I finally believe that his own opinions and frame of mind are far more liberal than the outside world gives him credit for. He is unfortunate in this that he has had to depend upon the mailed fist to maintain his position and to keep his government from being overthrown by the Bolshevik elements which are numerous in every city in Siberia.

It is probably unwise to say this loudly in the United States but the Bolshevik movement is and has been since its beginning, guided and controlled by Russian Jews of the greatest type, who have been in the United States and there absorbed every one of the worst phases of our civilization without having the least understanding of what we really mean by liberty. I do not mean the use of the word liberty which has been so widespread in the United States since the war began, but the real word used the same way, and the real Russian realizes that and suspects that Americans think as do the loathsome specimens with whom he now comes in contact. I have heard all sorts of estimates as to the real proportion of Bolsheviks to that of the population of Siberia and I think the most accurate is that of General Ivanov-Rinov who estimates it as two per cent. There is hardly a peasant this side of the Urals who has the slightest interest in the Bolshevik or his doings except in so far as it concerns the loss of his own property and, in fact, his point of view is very much like that of our own respectable founders, when confronted with the 1776 ideal.

Unfortunately, a few of our people in the United States, especially those with good lungs, seem to think that the Bolsheviks are as despicable as any real political party with us. This is what the Russian cannot understand and I must say that without being thought one-sided, I should not hesitate to shoot without trial if I had the power any persons who admitted for one moment that they were Bolsheviks. I would just as soon see a Nazi do, running about a lot of children.

You will think I am hot about this matter but it is I feel sure, one which is going to bring great trouble on the United States when the judgment of history is all to record on the part we have played. It is very largely our fault that Bolsheviks has spread as it has and I do not believe we will so easily find guiltless of the thousands of lives needlessly and cruelly sacrificed in wild orgies of bloodshed to establish and autocratic and despotic rule of principles which have been rejected by every generation of mankind which has dwelt with them.

There have been times during the past month when I have been afraid that the Kolchak government would not last until the next morning. I have had I suppose, the closest connection with the leaders here of any foreigner in Omsk and my sources of information are so many and so varied that I am pretty sure to hear the different points of view on every imaginable question. The announcement of the Prince's Island conference with Bolsheviks came as a blow of thunder to the government, in fact it so took the wind out of their sails, that I believe they would have thrown up the government and run away if it had not been for

383.9 Mil. Int. Report. Schuyler
In reply please refer to No. 1200.9 Sept. 27, 1918
DECLASSIFIED
WAR DEPARTMENT
AMERICAN EXPEDITIONARY FORCES, SIBERIA
OFFICE OF THE CHIEF OF STAFF
INTELLIGENCE SECTION

March 1, 1919. ✓

My dear Colonel Barrows:
I have just received your letter of January 29th, forwarded by Baron Horwitz of General Romanovsky's staff, who has just arrived in Omsk. I was of course much interested in your news, as I had been unable to find anything about the movements of our officers or as to myself.

I was afraid that I should be stranded in Omsk for some little time even if the others got away and although I want to get home just as soon as possible for urgent personal business reasons, I realize that I am more useful here than possibly anywhere else. This work, however, is so familiar to me as this is the fifth revolution I have watched in the pains of birth, that I must confess it has lost its charm of novelty.

I have not attempted to write you anything concerning the situation in Omsk as I have felt that conditions here were so fluid that what I wrote would be valueless when received by you. Lieutenant Cushing is preparing a sort of weekly report which he will send in in his own name and which will suffice for us both for the present. My telegrams have been perhaps more numerous than you desired and some of the subjects mentioned may not interest our expedition in the least. This I was aware of when sending them but I felt it was better to err on the side of fullness than the other way. I am strictly obeying my orders to keep out of local affairs and avoid giving advice, but I must say it is very hard not to jump in and manage this government entirely.

The problems which the Omsk Government has to face are not at all intrinsically different from those which prevail in every movement of the kind known to history, but the besetting problem in this instance is that Admiral Kolchak has to work with the materials available for his purposes, namely the Russian people of today, who are so thoroughly disorganized and lifeless as a result of the last three years, that they are unable even to think for themselves far less to govern themselves.

In the first place, the coup of Admiral Kolchak's friends whereby he assumed the role of Supreme Governor was absolutely necessary if the whole of Siberia was not to fall into the hands of the Bolsheviks. That visionary set of impractical theorists with whom I spent an evening in a railroad car at a Manchurian station - Messrs. A. Lantosoff and company - were far worse than out and out anarchists, for they were both dreamers who could not even maintain the ordinary police society necessary to life in any community. Crime was rife in the streets of Omsk and hold-ups were of nightly occurrence in this city on the Lena streets and the Bolshevik city, Government throughout Siberia were running things their own way just as they are in Vladivostok today.

It is of course difficult to legalize Admiral Kolchak's position, in fact it is impossible, for while it was done by the decree of the so-called government of the time, it was simply a coup d'etat. His status however is as good according to Russian law as that of any of the revolutionary governments which preceded him.

In the beginning, and of necessity his acts for the restoration of order were autocratic; he depended on the support of the army and the officers especially, and he put down local disorder with a high hand.

X-201 Schuyler X-41 ✓

In reply please refer to No. 1200.9 Sept. 27, 1918
DECLASSIFIED
AMERICAN EXPEDITIONARY FORCES, SIBERIA
OFFICE OF THE CHIEF OF STAFF
INTELLIGENCE SECTION

-3-
timely and cool headed advice which they received. Then the news became more widely known there was a fairly strong reactionary movement started by Cossack officers and adherents of the old regime. This was discovered and allowed to die a natural death with very good results. With the failure of the Prince's Island conference, the government began to get back a little of the strength it had lost and today I believe it will hold on for some time, provided it does not get another series of hard knocks from the Allies or the United States.

The very clever and most unscrupulous Japanese propaganda which has been carried on here is one of the most interesting I have ever seen carried out by that country. The way the Japanese took over Korea and we made a scrap of paper of our solemn treaty with that poor little Liberal people was child's play to the present methods of procedure in regard to East Siberia. Admiral Kolchak hates the Japanese, the latter naturally are not unaware of that feeling, and cordially reciprocate it and the combination of their propaganda with that of the Bolsheviks in the United States and elsewhere is very powerful. I can understand how people who know nothing of our foreign relations or of the Russian people can't be carried off their feet by it but how responsible men can listen to it I do not know. If the feelings of the Russian people are to be consulted and the future of their own country is to be in their hands there will be no Bolshevik future for this land. They have submitted to it first, from the very good reason that they do not know how to go about fighting it and second, because it came at the psychological moment when the morale of the people had been so shaken that they were ready to endure anything in order to be allowed to be left alone.

The echo now being worked out for a popular assembly for all parts of Siberia will, I am sure, be of service and even if only partially successful - and I do not see at present how it can be - it will do much towards proving the sincerity of Kolchak in his promises.

Please do not get the idea that I am enthusiastically in favor of the present government, that I consider it ideal or even good, for it is not; but I do consider that it has already united large numbers and large numbers of the Russian people than any other government which might take its place would do. The question of the moment is not an ideal government but one that will last for the next few weeks and establish order enough so that any elections may have a fair chance of being carried out without fraud and graft.

Personally, I am fairly comfortable here; Cushing and I have each a room requisitioned by the government and it will be impossible to carry out the recommendations made by the Adjutant in a recent telegram because there are no rooms to be had and we have had applications for the months already. With kind regards to all friends,

I am, very sincerely yours,
Frank Murphy Schuyler
Captain, 115th.

The U.S. Army intelligence chief on the scene in Russia during the Bolshevik revolution takes note of a forbidden fact that is still

ignored or denied by established historians: most of the early commissars, guilty of the bloodiest atrocities, were Jews from America.

The "Sisson Report," published in 1918 as *The German Bolshevik Conspiracy*, was based on documents collected in Russia by U.S. intelligence agent Edgar G. Sisson (now deposited in the National Archives under Records of the White House Office, Group 130). In the confusion of that moment, the outlines of the gigantic international conspiracy behind the Bolshevik slaughter of Russia were not yet clear, and U.S. personnel such as Sisson were naturally concerned with the German rôle. We now know that the German General Staff (the "G. G.-S." of Document 7) was merely used in day-to-day coördination of a project that had actually been planned and financed in New York. Sisson was completely non-Antisemitic: he was unaware that the Fuerstenbergs, "Radeks," *et al.*, discussed here were Jews.

DOCUMENT NO. 7

G. G.-S., Intelligence Bureau, Section R.
No. 27.

(Confidential)

January 12, 1918.

To THE COMMISSAR OF FOREIGN AFFAIRS:

By the order of the local department of the German General Staff, the Intelligence Department has reported the names and the characteristics of the main candidates for the re-election of the Central Executive Committee. The General Staff orders us to insist on the election of the following persons: Trotsky, Lenin, Zinovieff, Kameneff, Joffe, Sverdlov, Lunacharsky, Kollontai, Fabrizius, Martov, Steklov, Golman, Frunze, Lander, Milk, Prokabrenski, Sollers, Studer, Golberg, Avanesov, Voiodarsky, Raskolnikov, Stuchka, Peters, and Neubut. Please inform the president of the council of the General Staff's wish.

Head of the Bureau: AGASPER.
Adjutant: HENRICH.

NOTE.—The endorsements are: "Copy handed to chairman Council Workmen's and Soldiers' Deputies, No. 956." "Deliver to Comrade Zinovieff and to secret department. M. Ov—(?) January 12 (Russian calendar) fell in the week of the All-Russian Soviet convention in Petrograd, the week after the forcible dissolution of the Constituent Assembly. The election came at the end of the week and was a perfunctory re-election of practically the whole former executive committee of commissioners. Lacking the exact list, I nevertheless can state that the present executive committee was drafted from this group. The name there surprising to me is that of Martov, the head of a supposedly separate faction.

Martov is an able writer, was associated with Trotsky in his Paris journalistic venture, but was supposed to have split with him in Russia. The evidence that he is still agreeable to Germany is pertinent. Madame Kollontai, the only woman on this list, was the Commissar of Public Welfare. She was sent abroad for foreign propaganda in February, but did not get beyond Scandinavia and later returned to Russia. Kameneff, who went out of Russia with Kollontai, also sought to return, but was arrested by the Finnish White Guards (not the Germans) on the Aland Islands, and his release was the subject of negotiations. He is Trotsky's brother-in-law. Sverdlov was temporary chairman of the All-Russian Soviet. Lunacharsky is Commissar of Education.

Steklov is editor of the official paper "Izvestia." Volodarsky, who has lived in the United States, was in close confidence with Lenin. He was killed in Moscow the last week in June.

DOCUMENT NO. 57

Circular, November 2, 1914.—From the Imperial Bank to the representatives of the Nia-Banken and the agents of the Diskonto Gesellschaft and of the Deutsche-Bank:

At the present time there have been concluded conversations between the authorized agents of the Imperial Bank and the Russian revolutionaries, Messrs. Zinovieff [here and below version A has Zenzinoff] and Lunacharsky. Both the mentioned persons addressed themselves to several financial men, who for their part addressed themselves to our representatives. We are ready to support the agitation and propaganda projected by them in Russia on the [one] absolute condition that the agitation and propaganda noted [planned] by the above-mentioned Messrs. Zinovieff and Lunacharsky will touch the active armies at the front. In case the agents of the Imperial Bank should address themselves to your banks we beg you to open them the necessary credit which will be covered completely as soon as you make demand on Berlin.—(Signed) RISER.

[Addition as part of document]: Zinovieff and Lunacharsky got in touch with Imperial Bank of Germany through the bankers, D. Rubenstein,

Max Warburg, and Parvus. Zinovieff addressed himself to Rubenstein and Lunacharsky through Altvater to Warburg, through whom he found support in Parvus.

NOTE.—Lunacharsky is the present People's Commissioner of Education. Parvus and Warburg both figure in the Lenin and Trotsky documents. Parvus is an agent at Copenhagen (see "New Europe," January 31, 1918, pp. 94-95). Warburg is believed to have been lately in Petrograd.

DOCUMENT NO. 63

GENEVA, June 16, 1917.

Mr. FURSTENBERG, Stockholm: Please note that at the request of Mr. Katz, francs 32,000 (82,000) have been paid for the publication of Maximalist-Socialist pamphlets. Advise by telegram addressed to Decker of the receipt of the consignment of pamphlets, number of bill of lading, and date of arrival.—(Signed) KRIEK, Deutsche Bank.

NOTE.—Furstenberg is named in Document No. 54 and is Ganelsky in Petrograd.

DOCUMENT NO. 64

STOCKHOLM, September 21, 1917.

Mr. RAPHAEL SCHOIAN [SCHAUMANN], Haparanda.

DEAR COMRADE: The office of the banking house M. Warburg has opened in accordance with telegram from president of Rhenish-Westphalian Syndicate an account for the undertaking of Comrade Trotsky. The attorney [agent] purchased arms and has organized their transportation and delivery up to Luleo and Varde. Name to the office of Essen & Son in Luleo, receivers, and a person authorized to receive the money demanded by Comrade Trotsky.—J. FURSTENBERG.

NOTE.—This is the first reference to Trotsky, and connects him with Bunker Warburg and Furstenberg. Luleo and Varde are Swedish towns, the former near to Haparanda, which is on the border of Sweden and Finland.



Two professional British political observers described the Bolshevik revolution as Jewish: Robert Wilton (left), London *Times* correspondent and author of *Russia's Agony* and *The Last Days of the Romanovs*; and intelligence agent Paul Dukes, author of *Red Dusk and the Morrow*.

Jacob Schiff (near right), head of the Rothschild-linked Kuhn Loeb international bank of New York City, was the major fundraiser for the Bolshevik seizure of Russia. Olof Aschberg (far right), a Swedish banker, helped run Schiff's gold secretly into Russia. Another "bagman" was the mysterious Israel L. "Parvus" Helphand, a millionaire merchant, shown (below, far left) with fellow Jewish Reds, Leon Trotsky and Leb Deutsch. They posed for the picture in the Peter and Paul Prison, one of the lock-ups of the tsar who was supposed to be pogromizing Jews. (No tsarists enjoyed such civil liberties in Red Jails.) At right, a receipt from Helphand for a million rubles. How many Goy Russian lives did this blood money buy?



Heb ik op 29 December 1815 -
een miljoen Rubel in
raadlozen Banknoten voor
föderating der revolutionaire
beweging in Rusland van
der denkschen Friend Bergh
in Kopenhagen erhalten
en afferende -



Leon Trotsky was the offspring of one of those rich, exploitative Jewish farmers who were the despair of all conscientious Russian writers from Gogol to Dostoyevsky. He attended a fine school in Odessa (left, shown with fellow Jewish Communists, Ilya and Alexandra Sokolovsky, and G. A. Ziv, on floor). Like so many others, Trotsky had suspicious ties to the film industry. While living in New York, he is believed to have played the man on the right in *My Official Wife*, with Clara Kimball Young.



The first People's Chief Commissariat in 1918. On dais: Uritsky, Trotsky, Sverdlov, Zinoviev, Kaganovich — all Jews, along with most of the

standees behind them. Dissemination of this picture has long been forbidden in Russia, where "anti-Semitism" is a capital offense.



FACES FROM THE PAST: A GALLERY OF 'RUSSIAN' REVOLUTIONARIES

Architects of the Workers Paradise at an early Communist congress. Many of the faces do seem

more typical of New York's Lower East Side (where they came from) than of Mother Russia.

Forced Labor Camps In The Soviet Union (As of February 1973)



In the so-called Gulag Archipelago — the vast slave labor empire of Soviet Russia — the saying is common that “The camps were thought up by Frenkel.” Actually, Saint Lenin deserves that credit, but Naftaly Frenkel (right) did work out the everyday logistics. Other busy builders of the system (clockwise, from Frenkel): Matvei Berman, Aron Solts, Yakov Rappoport, Lazar Kogan. Further biographical details on these unhappy-looking technicians of scientific socialism can be read in Aleksandr Solzhenitsyn’s books.





Although it is no longer possible for leftists to deny or ignore the monstrous crimes of Soviet Marxism, Vladimir Ulyanov "Lenin" still tends to be revered as a plaster saint who was above all that. Yet historians such as Robert Conquest have discovered all the original decrees approving genocide — from this Communist grand master. But he didn't lack for willing helpers. From left, here are his chief murderers: Moses Uritsky, "Butcher of Petrograd"; Béla Kun, "Butcher of Budapest"; Hirsch Apfelbaum Zinoviev, demander of "More blood!"; Olga Bronstein Kamenev, running her CHEKA division; Genrik Yagoda, "Iron Commissar" of the OGPU.



A SMALL PART OF THE UNKNOWN HUNDRED MILLION

There are very few methods of taking lives that have not been employed by the Soviet builders of People's Communism. One of the most effective has been simple starvation through contrived famines. There were no John Fords to make "evidence" movies of these unfortunates. Criminally little notice has ever been given them. They were of the wrong "class."







Lavrenti Beria, Jewish head of the NKVD when these scenes were discovered at Communist police sites in Spain and Latvia.





Before Beria.

A Latvian college professor who did not want a Soviet takeover.



After Beria.



An unknown hundred million, killed in this century by Marxism, Zionism and the winless wars of international finance . . .

Summing Up

Jewish lore perennially dwells on persecution stories. Yet, non-Jews do not realize that claims of oppression in all times and places actually constitute an indictment of humanity . . .

than 50,000 men, the *Talmud* claims that the number killed was 4 billion, "or as some say," 40 million. The *Midrash Rabbah* reports that 800 million Jews were martyred. The blood of the slain Hebrews, we are told, ran as deep as the noses of the Roman horses, and rolled like a tidal wave four miles to the sea, sweeping large boulders with it!¹

This unhealthy dwelling upon the idea of their own annihilation is still common. James Sleeper, in his 1972 book, *The New Jews*, indulges in some very old rhetoric when he writes:

Jewishness becomes stronger when you realize that your people have known what it is to live as pariahs in the universe with the shadow of total annihilation a constant reality.

Zionist writer James Yaffe says in *The American Jews: Portrait of a Split Personality* —

The six million martyrs to Hitler were only the last of the many billions [sic] of Jews who have been slaughtered or have sacrificed themselves so that Judaism might be preserved.²

The same morbid fascination with the idea of their own destruction can be heard in a saying used often among Jews, and quoted recently by a leading American rabbi, "*Ki atem b'nei Yaakov lo kilisem*" ("Because you are the children of Jacob, you will not be annihilated").³ This is supposed to be the Almighty's promise to the Jews, although it is not clear why such notions would continue to be psychologically necessary, if we consider Salo Baron's statistics on the enormous increase in the Jewish populations of European lands over the past several hundred years, and the obvious fact of their influence in our world.

Time magazine observed in 1972:

Jews played a significant role in the material and intellectual life of the nation during the postwar years and won a generous slice of America's prosperity. By the mid-1960s, 80% of Jewish high school graduates went on to college, in contrast to 40% of the total population. By 1965, 57% of U.S. Jewish families had an income of \$7,000 a year or more; only 35% of all U.S. families enjoyed such an income. Jews were welcomed into most professions, sought out for government service . . . Jewish expressions, literature and customs began to appeal to many non-Jews for their ethnic vigor; the result was a kind of Jewish chic.⁴

And yet, from the public voice of organized Zionist

IT WAS OFTEN SAID jokingly of the Bourbons: "They never forget anything and they never learn anything." When we hear that the Jewish authorities have now set up an official *Yom ha-Shoah* ("Holocaust Commemoration Day" — the 27th of Nisan) we wonder if the trait was confined to the Bourbons. It is a striking fact that this persecution mania is a constant thread, perhaps the only constant thread, throughout all Jewish literature and thought — from the omnipotent *Talmud* all the way down to the everyday utterances reflected in journalism.

Today Jews brood over Hitler and the Six Million. But before that it was the "pogroms" of Tsarist Russia. Dreyfus and the French "anti-Semites." Torquemada and the Inquisition. The expulsions from Spain and every other major European land. The medieval ghettos. The "ritual murder" persecutions. The persecutions by Rome, leading to the destruction of the Temple and 2,000 years of "Diaspora" (dispersion). Haman, who is supposed to have planned to kill all of the Jews. The "enslavement" in Babylon, and before that in Egypt.

Dr. A. R. Butz, in his *The Hoax of the Twentieth Century*, cites Talmudic and Midrashic passages on alleged Roman massacres of Jews at the time of the Bar-Kokhba revolt, c. 135 A.D. Although scholars estimate the size of Bar-Kokhba's army as no more

Jewry we hear, over and over, echoes of the old Yiddish lament — “*Oy, oy, schwer zu sein a Yid*”, “oh, oh, how tough it is to be a Jew.”

Does all of this indicate some signal failure of judgment, a neurosis of persecution in the midst of enormous power? Certain it is that the whole Six Million question has a suspiciously propagandistic aspect: the Zionists do not care a jackstraw about the more than 60 millions of Gentiles who have been killed under Marxism alone in this century. We never hear a word about them. In fact, the topic is virtually tabooed in the mass media on the ludicrous ground that mentioning it might anger the Soviet and Maoist slave-masters and spark off “World War Three.”

* * *

If the Zionist Jews had been as sinless and hyper-intelligent they pretend to be, would they not have been sought out long since for guidance by all the confused, faltering peoples of the world (who, remember, are totally self-centered)? Instead, exposure to the peculiar Zionist power drive has invariably provoked acts of opposition from the people who have had direct contact with them. No less a Jew than Zionist founder Theodore Herzl has admitted this, as we have seen.

We Gentiles easily forget what every schoolboy knows perfectly well: that the individual who ends up being constantly “picked on” by everybody else — or claiming to be — is not, by that fact alone, to be re-

garded as a sterling character who must always have the benefit of every doubt.

Taken in the aggregate, Gentiles — even Germans! — do not seem to be such bad folk. Certainly, Jews far prefer living among Gentiles (and particularly the Germanic ones of Northern Europe and America) than among their own kind in the Israel enclave, to judge by emigration problems constantly complained of by the illicit régime there.

So, is it not the epitome of some sort of gullibility to accept claims from propagandists to the effect that our people are bent on annihilating anyone? For this, if we think the matter out to its logical conclusion, is what the Jewish propaganda amounts to: all through history, the Sleepers and Yaffes complain, their people have been the victims of criminal onslaughts by other peoples. Since Jewish spokesmen will never publicly admit that Jews as a group are anything less than blameless as the driven snow, this martyr flim-flam does amount to a rather drastic collective-guilt indictment of the rest of mankind, doesn’t it?

It is self-evident that most of us would prefer not to have to think especially about Jews at all. The reader will have to judge for himself the tacit accusation that he, or the group of which he is a member, have some obsession about these people. For such grotesque fantasies would be necessary — on a very wide scale — in order for Jewish claims of an age-old conspiracy to destroy them as “pariahs of the universe” to have meaning.

The Six Million Myth is part and parcel of the same hallucination.

Epilogue in Palestine

ISRAEL AND THE WORLD SHOULD REMEMBER
THIRTY THOUSAND JEWS
TERMINATED IN THE CONCENTRATION CAMP
OF BERGEN-BELSEN
AT THE HANDS OF THE MURDEROUS NAZIS
EARTH CONCEAL NOT THE BLOOD
SHED ON THEE!

FIRST ANNIVERSARY OF LIBERATION
15th APRIL 1946
(14th NISSAN 5706)

CENTRAL JEWISH COMMITTEE
BRITISH ZONE



Yitzhak Rabin, Israel's ex-prime minister and a former Haganah-Palmach terrorist commander who murdered countless Palestinian civilians, gets pious world news coverage as he sheds tears at Belsen.

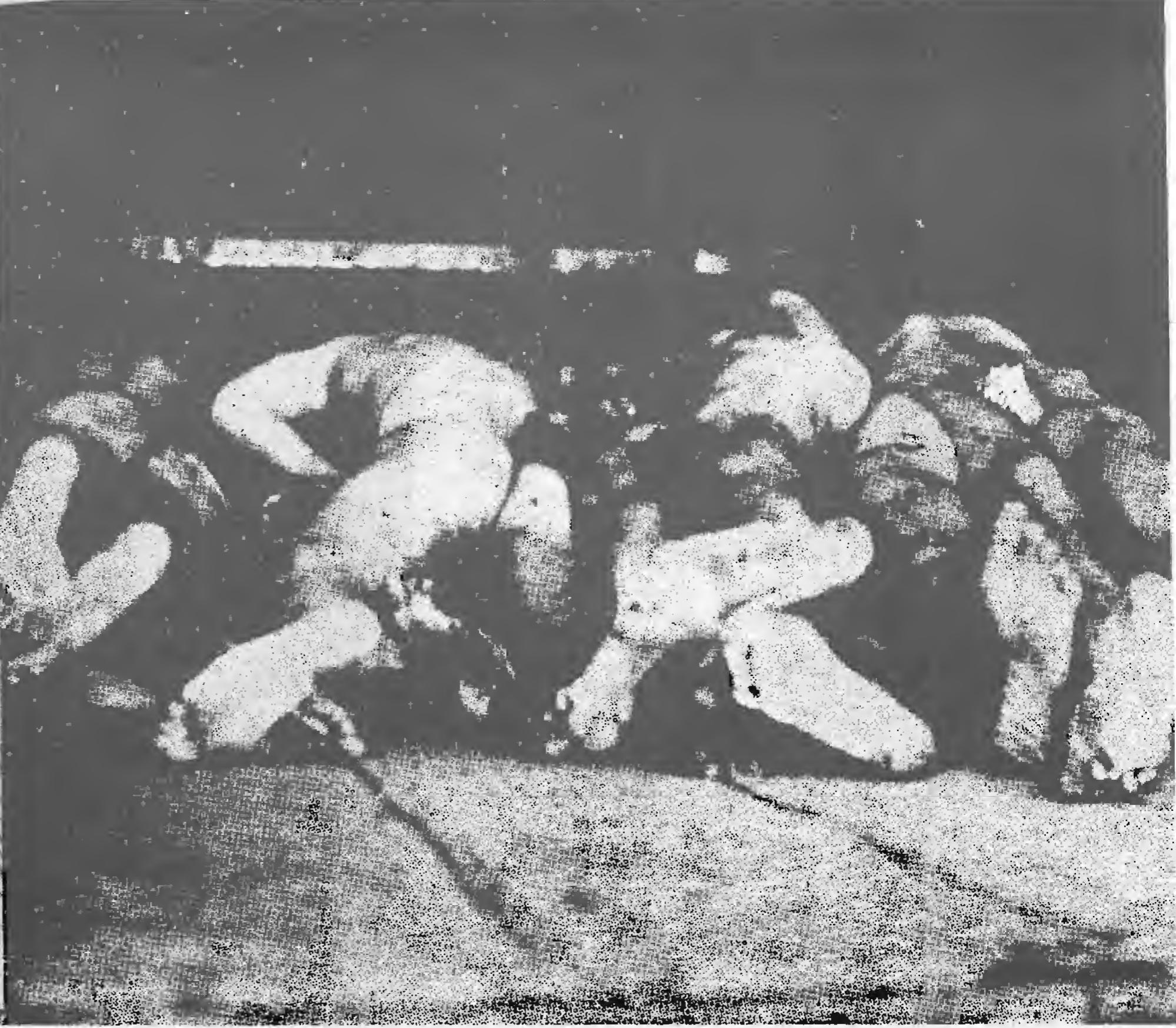
"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever . . ."
Daniel 2:44

"Now, more than ever before, the Palestinian leaders must be open to personal terrorism. The killing of Kanafani shows that this is possible, that it can be carried out, and that it involves no particular difficulties . . ." Uri Dan, *Ma'ariv*, Jerusalem, 10.7.72

Members of the Stern Gang, perhaps most vicious of Zionism's well-coordinated network of terrorists . . .

. . . And some of their handiwork in Gaza.





No, this is not Auschwitz and part of the "Six Million" but Palestine under Zionism. Right, some of the 254 residents of Deir Yassin killed by Menachem Begin's Irgun heroes in 1948.

*"The Russian Revolution and the Declaration concerning the Jewish National Home were born in the same month, November 1917 . . . Soviet Russia and Palestine represent the most striking achievements in our time of reconstruction for peaceful needs . . ." Norman Bentwich, *A Wanderer in War**

In the outer world, unrelenting Zionist propaganda flows in all directions, concealing the desperate situation of expelled Palestinians still living in "temporary" U.N. refugee camps.

**THE
PLOT
TO
DESTROY
ISRAEL**

The Road to Armageddon
Alvin Rosenfeld





"Since the day when the Jewish State was established and the gates of Israel were flung open to every Jew who wanted to come, every religious Jew has daily violated the precepts of Judaism and the Torah by remaining in the Diaspora . . ." David Ben-Gurion, at World Zionist Congress, December 1960

In 1977, the "liberal" and humanitarian mask fell when the old arch-terrorist, Begin, was elected prime minister. Hasids and soldiers did ring dances at the Wailing Wall.



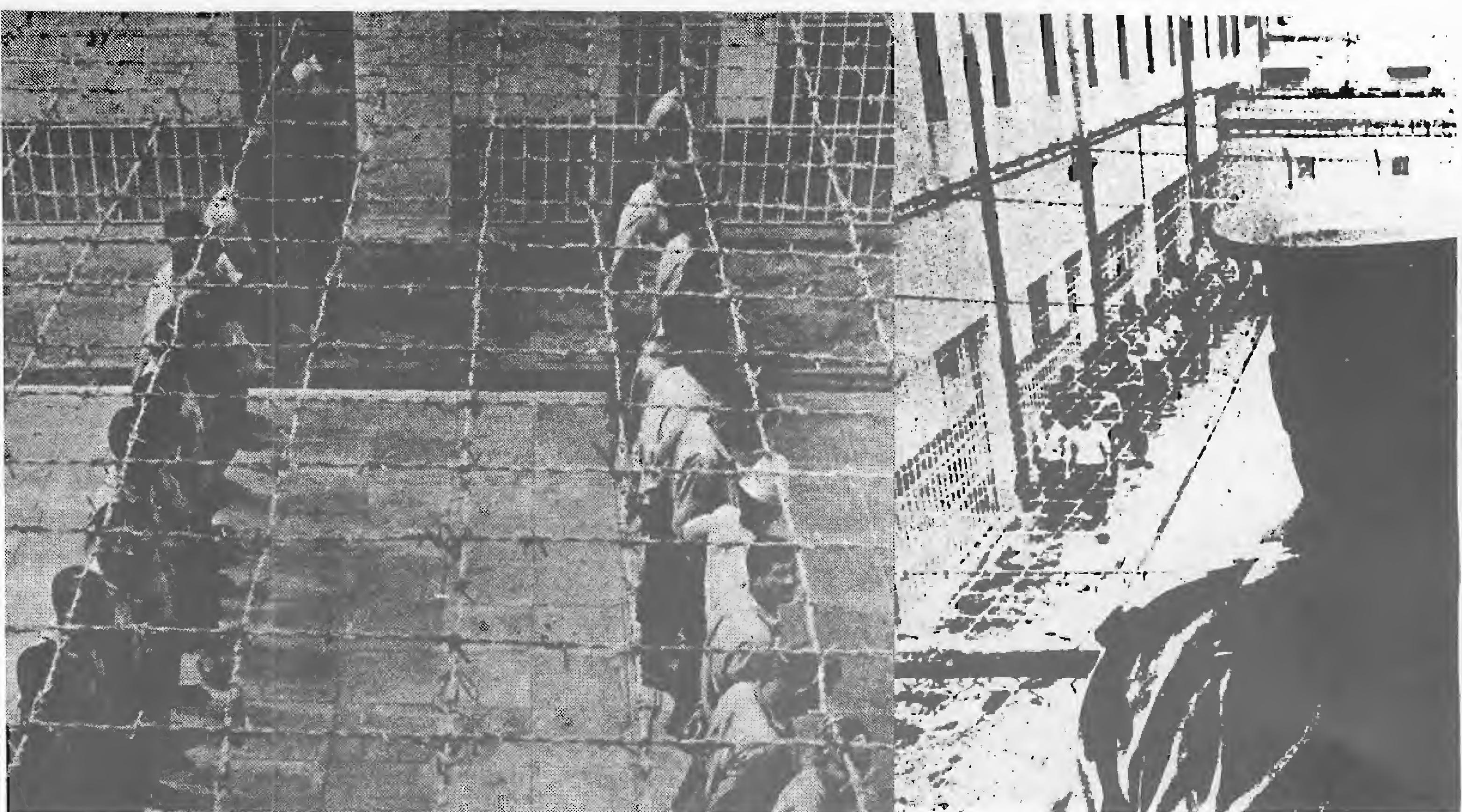


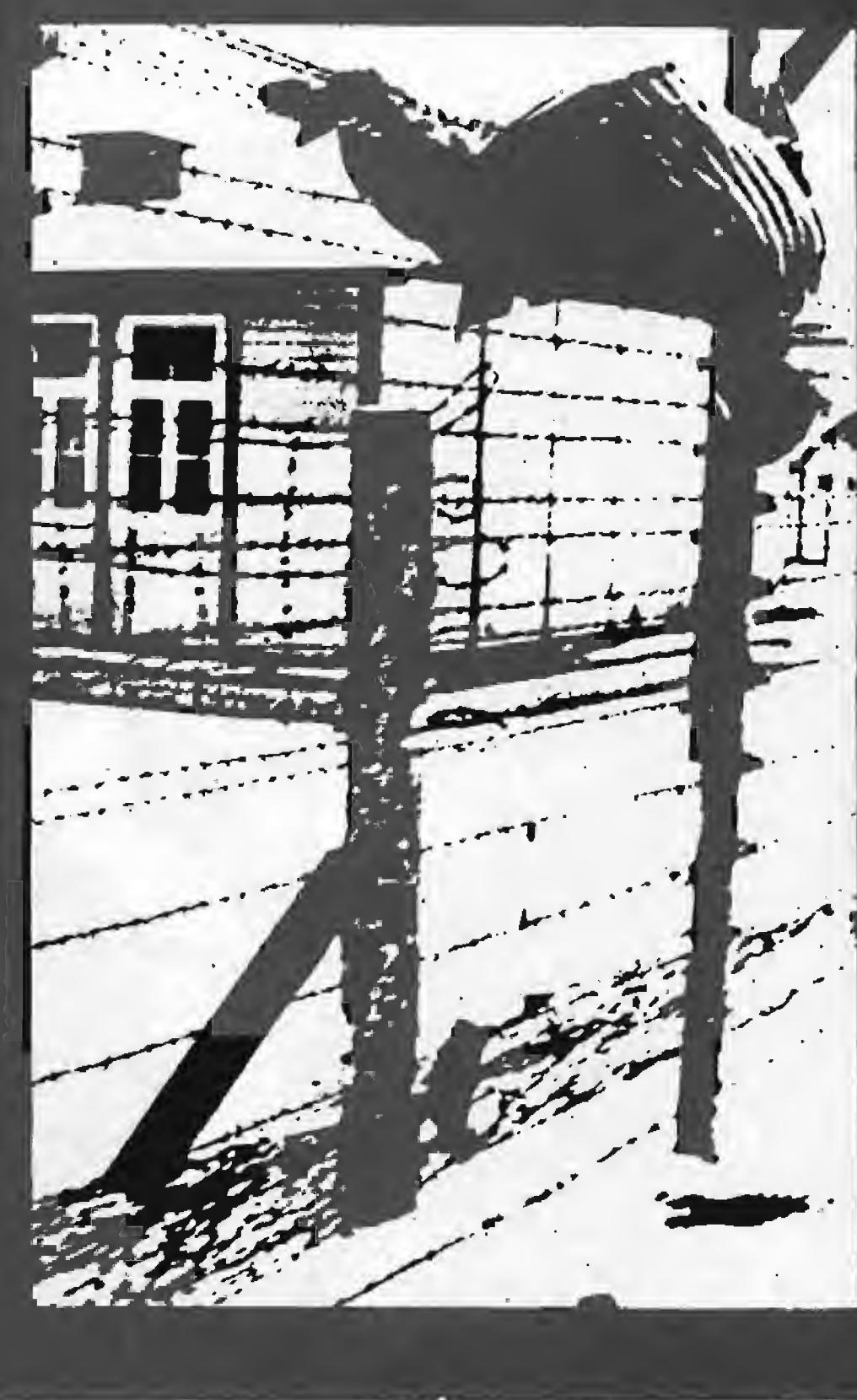
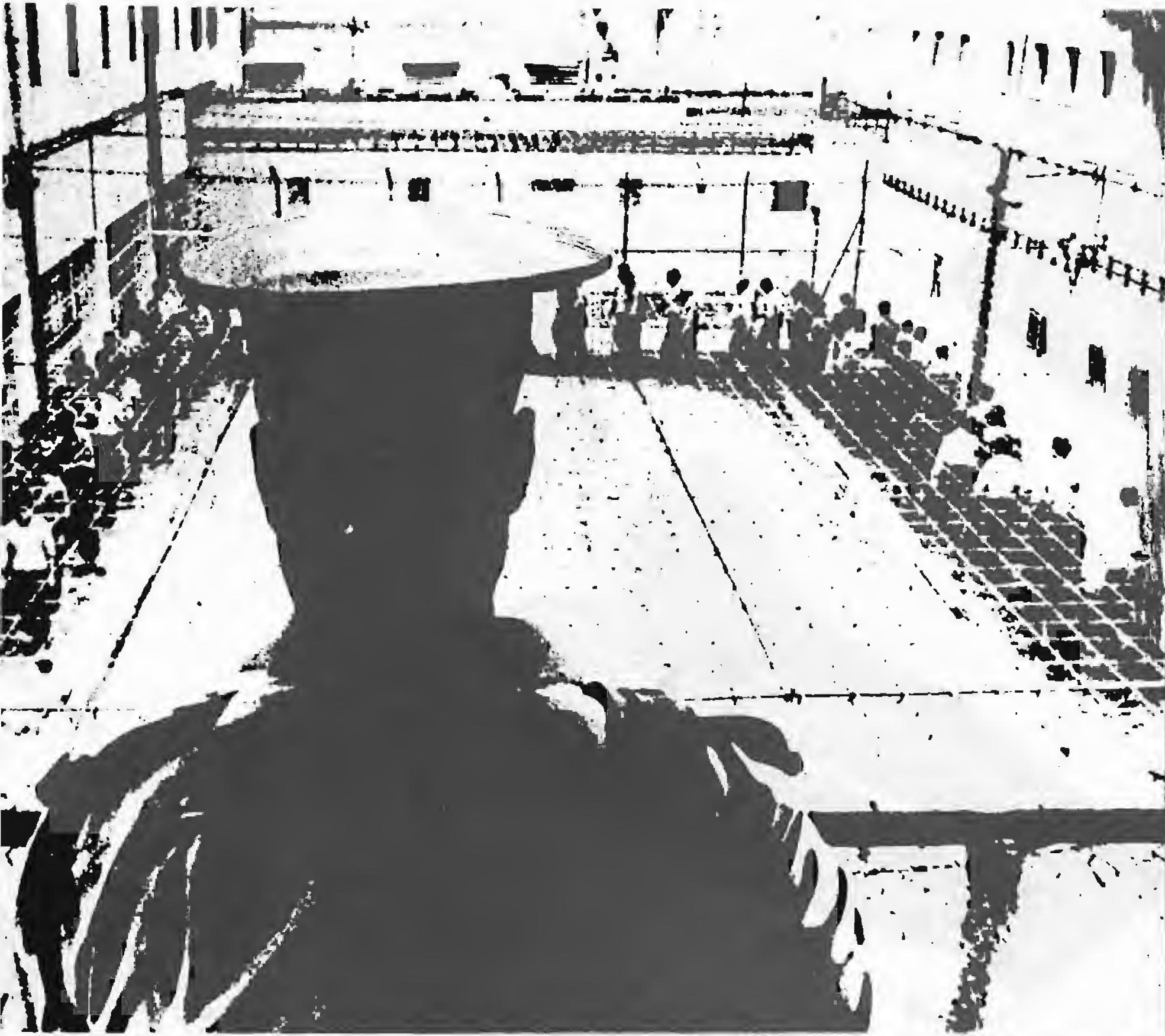
In Israel, barbed wire is a growth industry . . .

"If I forget thee, O Jerusalem, may my right hand forget its cunning . . ." Old proverb quoted by Herzl at first Zionist Congress, 1897

"In Jerusalem, the United Nations (a truly United Nations) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah . . ." David Ben-Gurion, *Look Magazine*, January 16, 1962

True, there aren't "six million" Arabs in Israel's concentration camps. But at the going rate, it cannot take long.





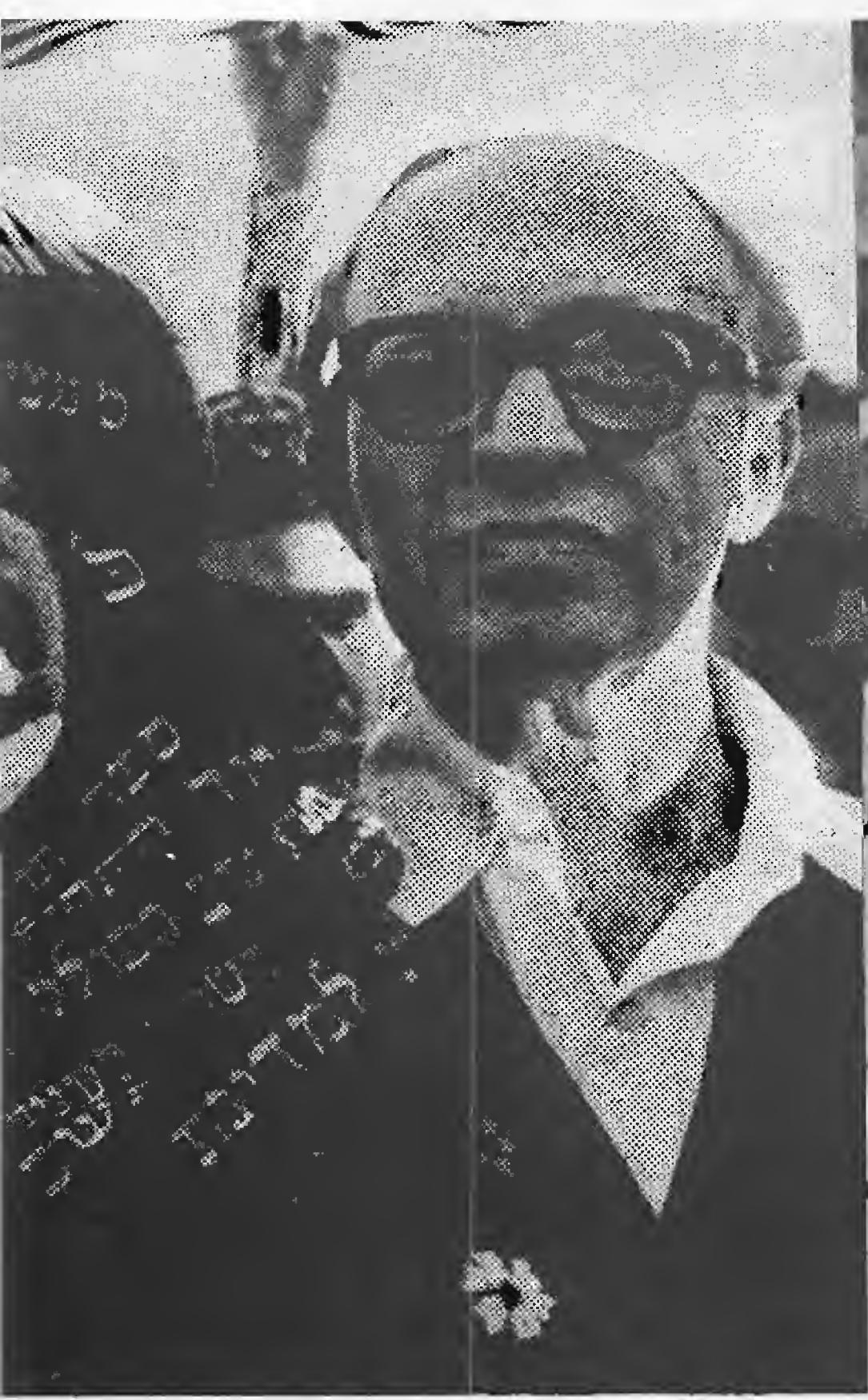
Many people of goodwill – Jew and Gentile alike – question the sincerity of those who are so busy with barbed wire while still denouncing German structures of long ago.

"The Feast of Tabernacles is the period when Israel triumphs over the other people of the world. That is why during this feast we seize the lulab and carry it as a trophy to show that we have conquered all the other peoples, known as 'populace' . . ."
The Zohar, Toldoth Noah 63b

"The Jew will never be able to assimilate himself; he will never adopt the customs and ways of other peoples. The Jew remains Jew under all circumstances. Every assimilation is purely exterior . . ." Leopold Kahn, at World Zionist Congress, July 1898

And what of the accusations of torture in Israeli prisons . . . ?



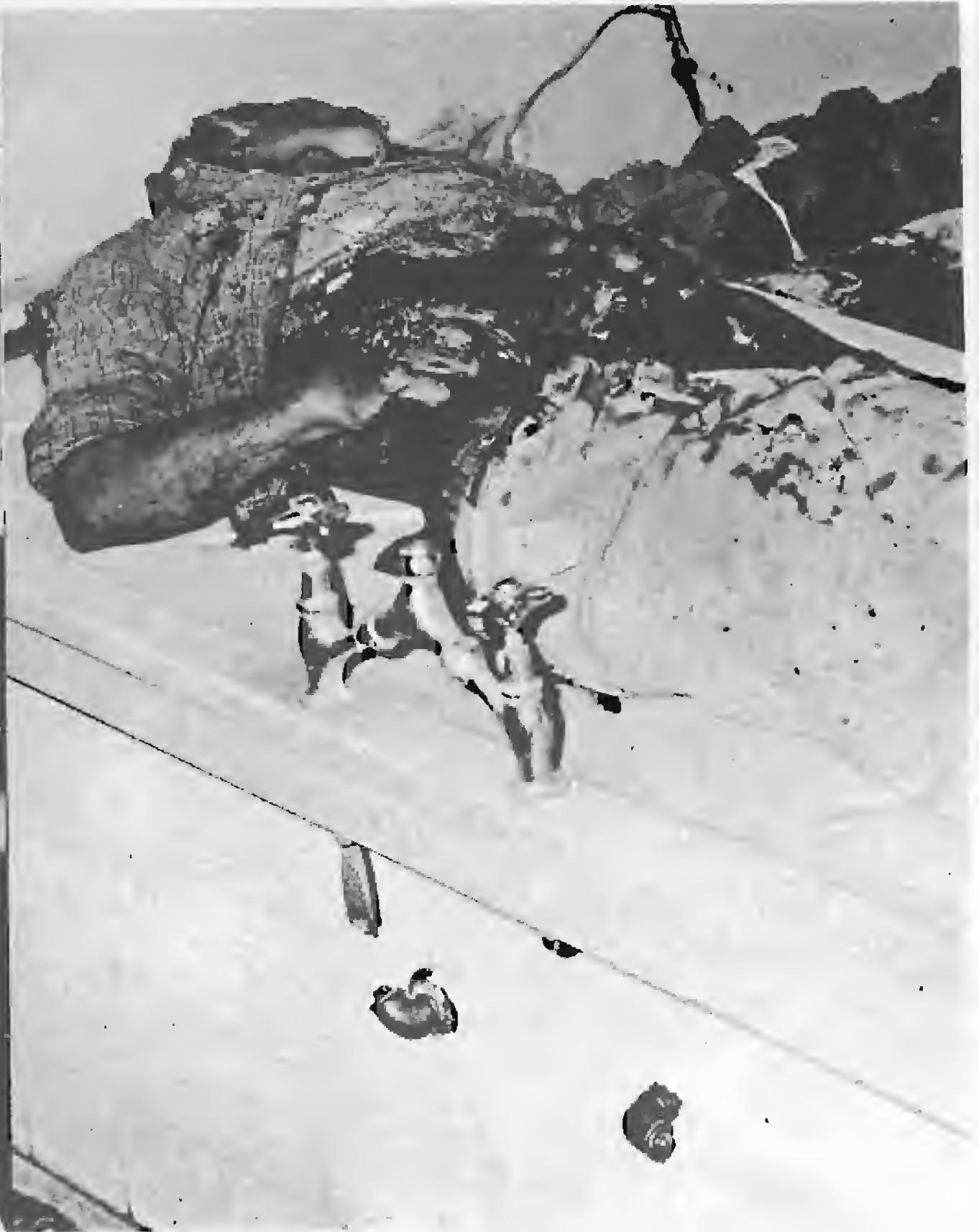


... Or in the hospitals where victims of Zionist napalm lie in agony?

"Do not let our sacrifice be in vain! We shall have eternal rest only when our land is secure and the G-d of Israel reigns supreme in our land and over all the nations of the world . . ." Barney Dubin, Zionist, Jewish Press, Brooklyn, November 23, 1973

"Happy will be the lot of Israel, whom the Holy One, blessed be He, has chosen from amongst the Goyim, of whom the Scriptures say: 'Their work is but vanity, it is an illusion at which we must laugh; they will all perish when God visits them in His wrath.' At the moment when the Holy One, blessed be He, will exterminate all the Goyim of the world, Israel alone will subsist, even as it is written: 'The Lord alone will appear great on that day! . . ." The Zohar, Vayshlah 177b

What kind of a land is it where the dead Arabs might be the lucky ones?





Are those who tried Eichmann for genocide doing it themselves?

"The mission of the Jewish people is to unite mankind in spirit by their monotheistic truth and their work for righteousness and peace. Israel is the Messiah – God's anointed among the nations . . ." Rabbi Kaufmann Kohler. A Guide for Instruction in Judaism

"The Jewish people cannot ever be destroyed, but rather they and their G-d of History will emerge in days to come triumphant over the evils and the foolishness of all other nations. Zion will and must emerge as the mount to which all other peoples will turn . . ." Rabbi Meir Kahane, Jewish Press, Brooklyn, November 9, 1973

"Jerusalem is not the capital of Israel and world Jewry; it aspires to become the spiritual centre of the world . . ." David Ben-Gurion, Jewish Chronicle, London, December 16, 1949

"The Jews energetically reject the idea of fusion with the other nationalities and cling firmly to their historical hope of world empire . . ." Max Mandelstam, at World Zionist Congress, July 1898

"What is the meaning of Har Sinai? It means the mountain from which radiates Sina, that is, hatred against the people of the earth . . ." Babylonian Talmud, Schabbath 89a

"Jews are a single people with two vital centres – Israel and the countries of the exile. One must provide for the other, for the security of continued existence . . ." Dr. Nahum Goldmann, Jewish Daily Forward, New York, January 9, 1959



'Ma yihye ha'sof . . .?' (Where will it all end?) Old Jewish proverb

Yes, truly — Where will it all end? But more important, where did it all begin — with "Six Million Martyred Jews," or with *Tob shebe-goyyim harog . . .?* The equilibrium of the world hinges upon the answer.

Appendix One: Genocide in Jewish Scriptures

The literature of the Talmudist religion, as we have seen, contains a number of passages extremely prejudicial to non-Jews. Here are some further examples permitting the murder of non-Jews. (There are countless others, okaying everything from petty swindles to grand theft and assault.)

Babylonian Talmud, Tractate *Baba Mezia* 33b: "The Goyim will ultimately be destroyed."

Ibid. Tractate *Kethuboth* 102b: "Murdering of Goyim is permissible."

Ibid. Tractate *Makkoth* 7b: "It is sometimes permissible to kill a non-Jew."

Shulhan Aruk, *Yore Deah* 158:1: "In time of war the Akum are to be killed for it is written: The good among the Akum deserve to be killed." (The *Shulhan Aruk* is a sort of handy-volume condensation of the main Talmudic laws intended for everyday use. Akum is another code word, like "Cuthean" or "Egyptian", that refers to non-Jews.)

Ibid. Choshen Ha'mishpat 425:50: "Kill the Goyim by any means possible."

Sefer Or Israel 177b: "Take the life of the Klifoth and kill them; then you will please the Queen of Heaven, who will be kind to you as though you had burned a sacrifice."

Yalkut 245c: "Everyone who sheds the blood of the impious is as acceptable to God as he who offers a sacrifice to God."

It is entirely possible that books such as this present critical study may come under legal restrictions against works "preaching genocide," if the Zionists succeed in enacting such laws that they have long been promoting. At the same time, of course, they will continue producing and purveying their own Talmudic/Kabbalistic religious works that have advocated the nakedest genocide for centuries. They will protest that such things are not present in their holy books that they have seen fit to translate and publish in English. The situation is a bit more complex than this, however.

Although non-Jewish Hebraic scholars nowadays are almost nonexistent, this was not always the case. In monastic times, there were formidable Hebraists among the Gentiles—many of them converted Jews. Because these men kept religious and civil authorities informed on what was going into the various editions, history records many centuries of official opposition to the Jewish books. We find the Emperor Justinian forbidding the *Talmud* (only recently committed to writing) throughout the Roman Empire in 553 A.D.¹

In the middle of the 13th century, Louis IX of France (Saint Louis) set out to learn the cause of the chronic popular hatred of the Jews. He set up an investigating committee in 1240, with Nicholas Donin, a Jewish-born convert to Christianity translating the passages expressing hatred of non-Jews. Rabbis Jechiel, Judah Samuel and Jacob were invited to conduct the Jewish defense and did so with energy.

Yet, the court concluded that the *Talmud* is anti-Christian and the rabbis had to admit that the Donin translations were accurate, although they evolved a novel defense that has come to be a standard one: they claimed that the various "Goyim," "minim," "Cutheans," "heathens," referred to as the objects of vilification did not refer to any people living then.

After the verdict of this committee was delivered, Pope Gregory the Great issued an edict—presumably still binding on the Church—for burning the *Talmud* "everywhere." According to official canon law,

Popes Gregory IX and Innocent IV condemned the books of the *Talmud* as containing every kind of vileness and blasphemy against Christian truth, and ordered them to be burned because they spread many horrible heresies.²

Later Popes who condemned the *Talmud* and its offspring include Julius III, Paul IV, Pius V, Gregory XII, Clement VIII, Benedict XIV and, in effect, all subsequent pontiffs who have issued new editions of the *Index Expurgatorius*, according to the order of the Council of Trent.

Burnings of the Talmud

The *Talmud* was actually burnt, under official auspices and after due process of law, at the following times:

- 1233, Rome, by order of Pope Innocent IV
- 1244, Paris, by order of King Louis IX
- 1248, Paris, by Cardinal Legate Odo
- 1299 and 1309, Paris, by King Philippe le Bel
- 1319, Toulouse, by the Bishop
- 1322, Rome, by Pope John XXII
- 1553, Rome, by Pope Julius III, and simultaneously at Barcelona, Venice, Romagna, Urbino and Pesaro
- 1554, Ancona, Ferra, Mantua, Padua, Candia, Ravenna
- 1558, Rome, by Cardinal Ghislieri
- 1559, Rome, by Sextus Sinensis.

It was also burnt unofficially at various other times and places during popular uprisings connected with usury and ritual murder disturbances, as in Poland in 1557.

During the turmoil of the Reformation, the faltering of the Roman church seems to have convinced some Jews that Messianic time was almost at hand, and they began to publish complete editions of the *Talmud* with all its blasphemies and genocidal maledictions intact. The most important of these was the Venice edition of 1520. It is complete and genuine. But before long, a few of these had been consigned to the flames, and the rabbis had to suppress the parts openly inimical to non-Jewish peoples. The Basle edition of 1528 set the tone for the many semi-expurgated *Talmuds* that were to follow, including the English versions available today.

Unrest and hostility to the Jews continued to smolder among the Christian masses, who felt themselves exploited by Jewish loan extortion, and Holy Roman Emperor Maximilian felt enough tremors in his throne to take some action. At the instance of another Jewish-born convert, Johannes Pfefferkorn, the emperor ordered Talmudic and other books seized and given to scholars to be examined. This gave rise to perhaps the most famous of all the great disputations, with the famed "Christian kabbalist", Johann Reuchlin championing the Jewish cause, along with Erasmus of Rotterdam, Ulrich Hutten, Ægidius of Viterbo and other "humanists" who, like so many of their modern liberal successors, automatically took up the cudgels for the loanshark element before any of the evidence was in.

After long consideration, the faculties of the Universities of Erfurt, Louvain and Paris condemned the obnoxious passages in the Jewish books and accused Reuchlin and company of being Jewish propagandists. Pope Leo X, however, on reviewing the findings, enigmatically closed the case by order-

ing all parties to perpetual silence. Leo's action has never been explained, but we might note that this Pope had a real "edifice complex," straining Church finances to the hilt to continue his many building projects. It could be that he sought to retain his credit rating with Jewish financiers, who were even then a major world fiscal power.

The stand of the Catholic Church on Jewish hate literature today, after the past decade of liberalizing, is unclear. So far as is known, however, the prohibition of "the impious Talmudic, Cabalistic and other nefarious books of the Jews" by Popes Leo XIII, Pius IV, Clement VIII, *et al.*, still stands.

Martin Luther, most influential leader of the Protestant denominations, penned vigorous denunciations of the Jews and their peculiar religion. His research had convinced him many times over that the *Talmud* does indeed inculcate hatred and abuse for the non-Jew, as he wrote in his book *On the Jews and Their Lies*:

Do not their *Talmud* and rabbis write that it is no sin to kill if a Jew kills a heathen, but it is a sin if he kills a brother in Israel? It is no sin if he does not keep his oath to a heathen. Therefore, to steal and rob (as they do with their moneylending) from a heathen, is a divine service . . .³

A number of professional Hebrew scholars made in-depth studies of Jewish holy books, compiling hundreds of instances of expressed hatred against "Goyim." Some of the principal writers and their major works:

Johan Bodenschatz: *Kirchliche Verfassung der Heutigen Juden* (Frankfurt & Leipsic, 1748)
 Johann Buxdorf: *Synagoga Judaica* (Basle, 1712);
Operis Talmudis Recensio (Basle, 1712)
 Jacobi Ecker: *Der Judenspiegel im Lichte der Wahrheit* (Paderborn, 1884)
 George Edzardi: *Tractatus Talmudici Avoda Sara* (Hamburg, 1705)
 Johan Eisenmenger: *Entdetes Judenthum* (Königsberg, 1711)
 Johann C. Wagenseil: *Tela Ignea Satanae* (Altdorf, 1691)

Some of our quotations are taken from a unique little book written by Father Justinus B. Pranaitis, a Roman Catholic scholar living in Russia. Originally published by the Imperial Academy of Sciences in Petrograd, 1892, it has since been reprinted in English under the title *The Talmud Unmasked*. A careful scholar, Father Pranaitis took the pains to reproduce the Hebrew versions alongside his translations of the passages in question, some of which we have reproduced. Although no Jewish scholars have rushed into print to say whether he was lying in his Hebrew citations or in their translations, the unfortunate priest did receive an accolade of a sort peculiar to this gruesome epoch: he was hunted down and executed by the Bolshevik CHEKA after the 1917 revolution.

Talmudists Conceal Objects of Hatred

We have already taken note of the extremely clever deception used by the "sages" in referring to the non-Jew. Experience has shown that this is always the main defense of the Talmudists against the accusation of preaching race hate. In the original European editions, the word *Goy* was simply transliterated out of the Hebrew. Then followed the reactions we have described and the rabbis invented the trick of omitting

the offensive phrases, indicating their places, however, with either a special mark or a blank spot.⁴ The next stage of development was to insert euphemisms or coined words to substitute for what originally had been designated "Goyim", Christians or Gentiles.

Here are a few of the commoner code-words for non-Jews:

Abhde elilim (servers of idols); *Akum* (acronym for *Abhde Kokhavim u Mazzaloth*, "worshippers of stars and planets"); *am ha'aretz* (earth people, idiots); *Amalekites* (an ancient "enemy" people); *Apikorosim* (Epicureans; Greeks); *besar vedam* (flesh and blood; soul-less carnal men); *Canaanites*, *Cutheans* (natives of ancient Cuthea, Canaan and Samaria, the words most commonly used by the Soncino English *Talmud*; the Soncino *Zohar*, however, uses *Amalekites*); *Edomites* (residents of ancient Edom); *Egyptians*; *Esau* (a long-standing word for the gullible contemptible non-Jew, after the brother defrauded by Jacob); *klifoth* (husks of evil, demons); *minim* (heretics); *nokhrim* (strangers); *Notrim* (Nazarenes, followers of Jesus).

How do we know that these names are used dishonestly? Consider the case of two of them — *am ha'aretz* and *Cuthean*. The first of these derives from the Hebrew version of the book of Ezra, 10:2. The rabbis claim that *am ha'aretz* means only crude, uneducated Jews, not persons of other origin. But that it denotes "idolaters" and hence Christians or Gentiles as a whole can be inferred from *Zohar* I 25a: "People of the Earth — that is, *Obhde Abhodah Zara*, idolaters."

"Cutheans," as we saw in Chapter Two, is an obvious example of a word no longer being used in its radical sense, since there are no longer any people of Cuthea left in the world, nor have been for thousands of years. If the Zionist Talmudists persist in claiming that they do indeed refer to this long-extinct nation, discussing them in some abstract historical sense, we are puzzled at the relevance that such a defunct people could have to what is supposed to be "the Law" for modern Jews.

Laws, if they are to be useful to the people for whose guidance they were formulated, have to be understandable in terms of the present-day situation in which those people find themselves. And if the *Talmud* is really taken so seriously as the rabbinical authorities claim, then all of these "Edomite," "Amalekite" and "Cuthean" references would seem to make no more sense than for British law codes, say, to heap insults upon the Druids or Roman Legionnaires.

But perhaps the key to the whole business lies in the fact that these names have varied in successive editions of the books, and even within tractates of the same edition! In other words, what is damned as "Cuthean" in one edition of the *Talmud* has, in some cases, been insulted as "Akum" or "*Abhde Elilim*" in the same place in another edition. Such indiscriminate use of the words seems to reinforce what Martin Luther and the more courageous churchmen said all along: that they are merely subterfuges and that they all denote the same thing: non-Jews.

* * *

In appraising the long-standing controversy over whether Jewish literature contains hate-inciting expressions against the Gentiles, it would seem that one of three conclusions is possible: either all of these "Goy" religious and civil authorities who opposed rabbinical books were arrant scoundrels; or they were so stupid that they could not correctly learn He-

brew; or, finally, there really are things to be ashamed of in Talmudism, as evidenced by the *Talmud's* own murderous prohibition of "prying" into it by non-Jews in *Sanhedrin* 59a.

Appendix Two: 'Death Camp Survivors'

This is a brief tabulation based upon a casual survey of a few newspapers and magazines in a recent short period. A characteristic of such articles is that they are invariably written as if the individual under discussion were unique and one of a very few, if not the only such "survivor" in the world. It is a sorry commentary on the objectivity of the journalists who serve up these stories, and on the retentive powers of the readers who consume them, that no one seems to notice the larger pattern. The net effect of such periodic repetition seems instead to be reinforcement of The Myth within the essentially memoryless mass mind.

Unquestionably, a thorough review of the periodical press since the end of World War Two would turn up a huge number of such Death Camp Survivor articles. The implication, of course, is that for every such story publicized, there must be some unknown but substantial number that are not revealed, suggesting an indeterminately large number of survivors.

"Born in a Concentration Camp, Woman Now Sentenced to Jail." Report concerns Anita Leocadia Prestes, "half-Jewish"*, who was born in Ravensbrück Concentration Camp in 1936. Sentenced to jail in Brazil for trying to revive the Brazilian Communist Party. (*Washington Post*, July 29, 1973)

"Wife's Agony Under Nazis Weighed in Sentencing." Report concerns Mrs. Theodore Clearfield, "a woman who survived three Nazi concentration camps but whose entire family was murdered in Poland." (*Philadelphia Enquirer*, late summer, 1973)

"Postscript From Dachau." Report concerns Leslie Schwartz, a wealthy printing plant owner: "Schwartz was 13 when he, his father, mother, sister, 11, and another sister, nine months old, were rounded up in Hungary and shipped by cattle car to Auschwitz. His father, then 44, and the infant were immediately fed into the gas chambers. Schwartz didn't know what had happened to his mother and other sister [the article says they too "survived," but were killed elsewhere] until he was riding on a New York subway train and overheard a woman talking in Hungarian. He conversed with her and found that she too had been in Auschwitz." (*New York Daily News*, Jan. 21, 1974)

"Series to Offer Pantomimist Kanar." Report concerns Zwi Kanar, a world-traveling theatrical pantomimist from Poland, who "spent the duration of World War Two in Buchenwald." (*Fort Worth Star-Telegram*, early February, 1974)

"Hasidim of Brooklyn." Report concerns Rabbi Leopold Friedman, who "survived Warsaw, Auschwitz, Dachau," and Rabbi Joel Teitelbaum, "who survived Bergen-Belsen." (*Washington Post*, Feb. 17, 1974)

*This amusing adjective is one that constantly crops up in the private Zionist press. We are told that Judaism is only a religion, but it is hard to imagine describing someone as "half-Catholic" or "half-Methodist."

"The Jewish Community in the GDR." Report concerns Helmut Aris, president of the Verband (Jewish Union) of Communist East Germany — "who somehow succeeded in surviving Nazi persecution." (*Jewish Affairs*, Jan-Feb. 1974 — a publication of the Communist Party U.S.A.)

"Bears Witness to Holocaust." Report concerns Elie Wiesel, an author with a certain renown, who is "an alumnus of Buchenwald and Auschwitz . . . In 1944, the Nazis deported all of his town's 15,000 Jews to four death camps. Wiesel's mother and sister were killed on arrival. He saw his father starve to death. After the liberation he was among 400 children in a DP camp whom DeGaulle brought to France. There Wiesel discovered that his two other sisters were still alive." (*New York Daily News*, June 11, 1974)

"Convicted Nazi Goes Free While Pursuer Is Jailed." Concerns Beate Klarsfeld, a woman who claims to be French but who was so affected by what she saw being done to Jews in the extermination campaign that she has become a dedicated "Nazi-hunter." Klarsfeld attempted to abduct a West German businessman but was caught and prosecuted. She too claims to have "witnessed the Aktions, the arbitrary arrests at dawn, the herding into cattle cars, the shipments to Auschwitz." (*Jewish Press*, Brooklyn, July 26, 1974)

"The Gravedigger." Concerns Kabbalist Hasidic Jews "in a Nazi labor camp" who were so clever that they easily bamboozled the German administrators into granting them privileges. Needless to say, they "survived." (*National Jewish Monthly*, October 1974)

"French Embrace WWII Nostalgia." Concerns Michael Milgram, "now the venerable leader of the Jewish community in Lyons, who escaped the July 16, 1942, roundups" of Jews in Paris. The unlucky ones were "all exterminated." (*St. Petersburg, Fla., Times*, Oct. 27, 1974)

"Brooklyn's Hasidic Jews." Concerns one of the most prominent survivors, the so-called Satmar Rebbe, Yoel Teitelbaum of the Hasidic community in Williamsburg, New York. He supposedly was sent to a "death camp," where "one of the first cruelties inflicted by the Nazis was the shaving off of their beards and earlocks." But the clever rabbi "pretended to have a toothache and concealed both beard and earlocks beneath a large bandage." Miraculously, the homicidal but dull Nazis were fooled, although keeping up that bandage for the duration must have proved bothersome. The Nazis were also corrupt: "The bribing of Nazi officials enabled a trainload of Jews, including the Satmar Rebbe, to escape to Switzerland . . . To these Brooklyn streets after World War II came several thousand Hasidim . . . The survivors arrived in America and Palestine with blue concentration camp numbers tattooed on their forearms and the searing horror of Hitler's death camps branded on their souls . . ." (*National Geographic*, August 1975)

"Seaman Ousted After Slur." Concerns an incident in Haifa, Israel, in which a sailor on a German freighter was arrested and expelled from the country after supposedly making the remark "We'll bury them all [the Jews] yet." He was overheard by a Jew named Adam Chisik, identified as "a survivor of a concentration camp." (*Heritage*, a Jewish newspaper of Los Angeles, Dec. 19, 1975)

"A Lansky in Sweden." Concerns one Egon Lansky, the head of the Zionist Information Office in Sweden. Although

he had been baptized, a Christian and sent to a monastery school, he "was rounded up in 1944 and sent to Auschwitz. He explains stoically and with some humour that as the gas ovens were not working, he was sent on to Thereisenstadt, where he remained until the end of the war." During the Dubcek regime in Czechoslovakia, he became a power in the Economics Institute of Dr. Otto Sik, the deputy premier. (*Jewish Observer and Middle East Review*, Jan. 9, 1976)

"Almogi: Man to Translate Ideas Into Action." Concerns Yosef Almogi, "who has now assumed the highest office in the World Zionist Organization." Polish-born, he went to Israel in the 1930s and worked as a laborer "at a time when the idea of Jewish labour — rather than using the cheap Arab workers — was still an ideological cornerstone of Israel's organised Jewry." In World War Two, he joined the British Army "and was taken prisoner by the Germans in Greece. The Palestinian sappers who were marched 900 miles through freezing Europe into a POW camp still remember how he kept their spirits alive and thus helped them to survive the ordeal. Four years of prison camp and he returned to Haifa." (*Jewish Observer and Middle East Review*, Jan. 16, 1976)

"Survivors' Groups Move to Merge." Concerns unification plans of the Congress of American Jews From Poland, and the Jewish Survivors of Concentration Camps (*Sic!*) The president of the new group was Benjamin Grey. "Grey's associate officers [presumably all survivors] include Paul Kalka, David Honig, vice-presidents; Joseph Towers, treasurer; Julian Kleinberger, financial secretary; Helen Dubia, corresponding secretary; Roma Katch, recording secretary. Eleven other officers are named. No mention was made as to the total membership of the survivor-oriented group. (*B'nai B'rith Messenger*, Los Angeles, Jan. 23, 1976)

"American Zionist News Notes." One item concerns Hayim Globinsky, a government organizer of sporting events in Israel. "In World War II he volunteered for the British Army, and was captured by the Germans . . . He organized a Jewish-Palestinian (soccer) team that confronted the Germans and won. Later, a minor 'Olympics' was organized in the camp. Globinsky insisted that the Jewish P.O.W.'s stand by their flag at the end of the final ceremony of the 'Olympics.' [Presumably "their flag" should have been the Union Jack?] So the Nazi officers were forced to salute the blue-white Jewish flag, which was waved for the winners." (*American Zionist*, Jan. 1976)

"Around the World: Anti-Semitism in Milwaukee..." Concerns testimony at a Crime Prevention Commission hearing in Milwaukee, Wisconsin, by "several Jewish speakers." They were demanding action against local members of the National Socialist White People's Party. "Andre Walter Peltz, a survivor of five Nazi concentration camps, said, 'When I see a swastika, I see a gun pointing at me.'" (*Jewish Currents* magazine, Jan. 1976)

"Happy Ending." Concerns Joseph Yundeff, "a Berlin jeweler who had survived the Nazi holocaust," and his efforts to have his two sons sent back to him from Israel, where his estranged wife had taken them. (*Jewish Observer and Middle East Review*, Feb. 13, 1976)

titles: From a Russian Point of View." (*The Century Magazine*, v. xxiii, April 1882, no. 6, pp. 909-920.)

... Looking back along the line of ages, we find that no historical event recurs more surely, though at irregular intervals, than popular outbreaks against the Jews. Wherein lies the cause of this singularly tenacious phenomenon? Historians are quick and ready with their answer: "In religious intolerance, with its attendant spirits of fanaticism and persecution, and in the antagonism of race." Such an explanation may pass muster for the ages of mediæval darkness — but sweeping assertions seldom exhaust a subject, and this can be proved to be no exception to the rule.

When the same phenomenon is reproduced periodically in our own time, under our eyes, and we are still told that "its only cause lies in religious intolerance and the spirit of persecution — more shame to our enlightened nineteenth century," and when this is made the burden of a general hue and cry from the so-called progressive and liberal press of most countries, we become slightly skeptical . . .

The disturbances began at Ielizavetgrad, in the middle of the Easter week. How did they begin? On what provocation? . . . The first three holidays had passed over quietly, when, on the afternoon of Easter Wednesday, a quarrel took place at a much-frequented public-house on account of a broken drinking-glass, for which the offender refused to pay. The tavernkeeper, who was a Jew, from angry remonstrances passed to blows. A voice from the crowd around the bar was heard to shout: "They assault our people!" The uproar quickly spread . . . The work of destruction began immediately, and raged all through the night and through the following day and evening until midnight, when it stopped — not so much from fear of the troops who had been telegraphed for and only then had arrived, as because scarcely anything was left to destroy . . .

The worst instincts of a mob were not called into play, in great part owing to the prudence of the Jews themselves, who mostly kept out of sight . . . A noteworthy feature, and one that shows how entirely the actors were mastered by one feeling, that of animosity toward the Jews, is that the rioters — mostly workmen, handcraftsmen, and peasants from the environs — did not take anything for themselves; they merely destroyed. Some shop-keepers and householders tried to ransom their goods with sums of money. One gave a thousand rubles, another two thousand . . . The rioters took the money, but only to fling the coin away and tear the paper to shreds, and then went on with their work . . . The pawnbrokers' offices were the first to suffer; then came the public houses, the wholesale wine and spirit shops, then the other shops . . .

In Kief and Odessa the riots broke out a few weeks later, in May and June, and took a rather more malignant character: more personal outrages were committed; the troops and police were resisted, so that several people [*i.e.*, Russians] were killed and about two hundred wounded . . . "When I reached the corn-bazaar," writes a special correspondent of the "Golos," from Kief, "the Jewish shops were already demolished and plundered; the mob was just attacking the public-houses [taverns and liquor stores — virtually all owned by Jews] . . .

"Through the uproar I could clearly distinguish the shouts coming from all sides. 'The Jews have lorded it over us long enough!' 'It is our turn now!' 'They have got everything into their own hands!' 'Life is too dear!' 'They grind us to death!'

Appendix Three: Jewish Exploitation in Tsarist Russia

An excerpt from Zénaïde Ragozin's "Russian Jews and Gen-

etc. Some well-intentioned persons went about amongst groups of idlers . . . and tried to dissuade them: 'How can you be so foolish? Don't you know that you will be punished?' The reply in almost every case amounted to this: 'No matter; we will take our punishment — it will be only *once*. The Jews torture us all our lives' " . . .

Russia has millions of Mohammedan subjects. I do not mean our new subjects of Central Asia, but the Tatars along the Volga and in the Crimea, and the inhabitants of the highlands of the Caucasus. They are received in the public schools and colleges, where they are taught the principles of their religious law by doctors (*mullahs*) of their own. They furnish good soldiers and distinguished officers to our army. They ply various crafts in the midst of our native population. They are thrifty and peaceable. Who ever heard of hostile outbreaks against them? . . .

Part II

Jacob Brafmann is distinctively a Jew, but distinctively belongs to the admirable minority. Of humble parentage, and in no way favored by fortune, he was raised out of his sordid surroundings and the narrow groove of his early training by nothing but the predominance of the liberal, benevolent, idealistic element in his nature . . . At length, and from sincere conviction, he became an open convert to Christianity, and received baptism . . .

To aid him in his researches, access was opened to the greatest variety of sources bearing on the question, — on the one hand by the support of the bishop, on the other by that — less official, but perhaps even more effective — of many a Hebrew well-wisher. "It was thus," says Brafmann in his preface, "that a rich collection of materials accumulated in my portfolio . . . The most prominent feature of my collection is a package of more than one thousand authentic documents, never published until this time — ordinances, resolutions, and acts of divers Jewish *kahals* [administrative councils] and *beth-dins* [courts of justice] . . ."

They show as clearly as possible by what means the Jews, notwithstanding their limited rights, have always succeeded in driving alien elements from the towns and boroughs where they have settled, to get into their hands the capital and immovable property in those places, and to get rid of all competition in commerce and trades, as has been the case in the western provinces of Russia, in Poland, Galicia, Roumania; by what miracle it could come to pass that whole *départements* of France were found to be mortgaged to the Jews in 1806, as Napoleon tells Champagny in his letter of November 9th of that year, although they formed only an insignificant minority in the empire, in all sixty thousand . . .

Of these thousand documents, ranging from 1794 to 1833, Brafmann published in his book, *The Kahal*, a selection of two hundred and eighty-five, mostly dated from Minsk, in the government of the same name . . .

Part III

"Die Juden bilden einen Staat im Staate." These words of Schiller Brafmann takes as his motto. Referring to them in the course of his book, he remarks that as a state without a territory is not admissible, so these words are usually taken by unsuspecting outsiders for a poetic figure rather than a historical truth. They little imagine that the fiction is turned into a momentous reality by a short item in the *Talmud*, which lays down as a fundamental axiom that "*the property*

of Gentiles is even as a waste, free unto all" (i.e., all Jews; *Talmud*, Treatise *Baba Batra*, page 55).

Now, as the *kahal* has the supreme direction of the affairs of every community, it follows that the *kahal* of each district considers itself the only rightful owner and legal disposer of the territory within its jurisdiction, no matter who may hold it or any part of it in actual possession, Jew or Gentile, and that not arbitrarily, but on the ground of the *khezkat-ishoob*, a right well-defined in the Talmudic code called *Koshen-Hamishpat*, and the works of its learned expounders.

One of the highest authorities among the latter, Rabbi Joseph Kouloun, in his highly respected work, "Questions and Answers," compares the property of Gentiles (section 132) to "a lake free to all," in which, however, no one may spread his nets but a Jew duly authorized by the *kahal*. We continue in Brafmann's own words:

Considering, then, the Gentile population of its district as 'its lake' to fish in, the *kahal* proceeds to sell portions of this strange property to individuals on principles as strange. To one uninitiated in *kahal* mysteries, such a sale must be unintelligible. Let us take an instance. The *kahal*, in accordance with its own rights, sells to the Jew N. a house which, according to the state laws of the country, is the inalienable property of the Gentile M., without the latter's knowledge or consent.

Of what use, it will be asked, is such a transaction to the purchaser? The deed of sale delivered to him by the *kahal* cannot invest him with the position which every owner assumes toward his property. M. will not give up his house on account of its having been sold by the *kahal*, and the latter has not the power to make him give it up. What, then, has the purchaser N. acquired for the money paid by him to the *kahal*?

Simply this: he has acquired *khazaka* — i.e., right of ownership over the house of the Gentile M., in force whereof he is given the exclusive right, guaranteed from interference or competition from other Jews, to get possession of the said house, as expressly said in the deed of sale, '*by any means whatever*.' Until he has finally succeeded in transferring it to his official possession, he alone is entitled to rent that house from its present owner, to trade in it, to lend money to the owner, and other Gentiles who may dwell in it — to make profits out of them in any way his ingenuity may suggest. This is what is meant by *khazaka*.

Sometimes the *kahal* sells to a Jew even *the person* of some particular Gentile, without any immovable property attached. This is how the law defines this extraordinary right, which is called *meropie*: 'If a man [meaning a Jew] holds in his power a Gentile, it is in some places forbidden to other Jews to enter into relations with that person to the prejudice of the first; but in other places it is free to every Jew to have business relations with that person, to lend him money, give him bribes, and despoil him, for it is said that the property of a Gentile is *hefker* [free to all], and whoever first gets possession of it, to him shall it belong' (*Khoshen-Hamishpat*, section 156, paragraph 17; and *Talmud*, *Baba Batra* 8).

Further opportunities for evading obligations to Christians are offered by the annual religious solemnity called *kol-nidreh*, the opening act of the great festival of *Yom-Kipur*, the day of national purification . . . It is the tenth day after the Hebrew New Year's day, its great holiness marked by a severe fast . . . Like the solemnity of New Year's day, it closes with the significant patriotic signal, the blowing of the

sacred horns, which is answered by the entire congregation with the traditional ejaculation: "Next year in Jerusalem!" . . .

Appendix Four: Hitler and 'The Big Lie'

The very enormity of the Six Million Myth is grandiose, even epic in its outlines, but most of all numbing and anesthetizing to the mind. All but the tiniest number of the few people who have the independence to rise above their daily propaganda fodder seem to continue believing in it. Even though many individuals may rationally realize that Zionist Jews control each of the television networks, such and such number of newspapers, movie studios, and so forth, they will finally be stopped from following this knowledge to its natural conclusions by that massive roadblock of emaciated dead bodies — supposedly Jewish — that has been permanently imprinted by constant repetition upon their mind's eye.

Why is this? Must we assume that the Gentiles are simply unable to cope with a Pavlovian reflex created by their own acceptance of the gas chamber legend?

Whatever else we may think about Adolf Hitler, we will have to credit him with a certain understanding of propaganda and the workings of mass psychology. In the tenth chapter of his autobiography *Mein Kampf*, Hitler laments the peculiar fact that the average, basically honest person is an easy prey to lies told on a sufficiently grand scale. These good folks are unaware of the possibility of intentional, large-scale falsehood, and they tend to doubt that the perpetrators could "get away with" such wrongdoing.

Hitler was convinced that some overambitious Jews were addicted to this kind of intentional mendacity. Perhaps he would not have been too surprised, therefore, at the way his ideas on the subject are commonly presented today. In fact, so successful has this canard of the "Hitler Big Lie" become that it is not at all unusual to see it appearing as an established fact even in heavyweight histories by established scholars. And yet the whole thing originated with a cheap pamphlet titled "The Anatomy of Nazism" that was circulated by the ultra-Zionist Anti-Defamation League of B'nai B'rith between the late 1940s and 1960s.

Here is what the ADL had to say:

Of course, part of the Nazi propaganda technique was simply the art of fabrication. Hitler wrote: "A definite factor in getting a lie believed is the size of the lie. The broad mass of the people, in the simplicity of their hearts, more easily fall victim to a big lie than to a small one."⁵

Interesting, certainly. But perhaps, just to be thorough, we should take a look at Hitler's actual words. One does this, of course, not in any "anti-Semitic" way of not accepting the ADL's word, but simply out of a constructive sense of basic scholarship. In Part One, Chapter Ten of the Ralph Manheim English translation of *Mein Kampf*, published for many years in America by Houghton-Mifflin Company, we read:

It required the whole bottomless falsehood of the Jews and their Marxist fighting organization to lay the blame for the collapse on the very man who alone, with superhuman energy and will power, tried to prevent the catastrophe he foresaw and save the nation from its time of deepest humiliation and disgrace. By branding Ludendorff as guilty for the loss of the World War, they took the weapon of moral right from the one dan-

gerous accuser who could have risen against the traitors to the fatherland. In this, *they proceeded* on the sound principle that the magnitude of a lie always contains a certain factor of credibility, since the great masses of the people in the very bottom of their hearts tend to be corrupted rather than consciously and purposely evil, and that, therefore, in view of the primitive simplicity of their minds they more easily fall victim to a big lie than to a little one, since they themselves lie in little things, but would be ashamed of lies that were too big. Such a falsehood will never enter their heads and they will not be able to believe in the possibility of such monstrous effrontery and infamous misrepresentation in others; yes, even when enlightened on the subject, they will long doubt and waver, and continue to accept at least one of these causes as true. Therefore, something of even the most insolent lie will always remain and stick — a fact which *all the great lie-virtuosi and lying clubs in this world know only too well and also make the most treacherous use of*.

*The foremost connoisseurs of this truth regarding the possibilities in the use of falsehood and slander have always been the Jews . . . (Emphasis supplied.)*⁶

But this is odd: Hitler quite clearly condemns the "Big Lie" technique — and attributes it to the Jews. Yet the very same passage was torn out of context and jiggled around by the Zionist ADL to say exactly the opposite. And the Zionist partisans of The Myth are still claiming far and wide that Hitler frankly advocated this evil procedure in his propaganda.

Can it be that the Zionists are responding to Hitler's accusation with exactly the sort of Big Lie that he accused them of inventing so long ago?

Appendix Five: Other Accounts of the Jewish Rôle in Communism

Part 1: General Sources

Any revisionist history of the "Russian" revolution might begin with the following works. Many more such sources could be added simply by a careful review of older books and articles in the political and Russian historical sections of any large public or university library. There are also a large number of such references in materials in the larger libraries of France and Germany. The Catholic-oriented, anti-Masonic publications of pre-World War Two France, such as the *Revue internationale des Sociétés secrètes*, present by far the largest volume of such documentation to be found anywhere.

Abbe, James E. "The men who control Russia are not Russians . . . Members of the Jewish race from all over the world predominate." "Men of Russia," *New Outlook* magazine, February 1934.

Anichkoff, V. "In all the Bolshevik institutions the heads are Jews." Says Jews are excited at idea that "the promised time of the rule of God's elect on earth is coming." "Inside Soviet Russia," *Asia* magazine, February-March, 1920.

Belloc, Hillaire. "As for anyone who does not know that the present revolutionary movement in Russia is Jewish, I can only say that he is taken in by the suppressions of our deplorable press." *GK's Weekly*, Feb. 4, 1937. See also many refs. in his book, *The Jews* (London, 1937).

British White Book, Russia No. 1, Consul Alston at Ekaterinburg: "... Bolshevik leaders did not represent Russian working classes, most of them being Jews." (Cablegram to London, Feb. 8, 1919.) General Knox in Siberia: Discusses Jews pressing for murder of tsar's family, and traveling with Lenin. (Cablegram to London, Feb. 5, 1919.) Rev. B. S. Lombard in letter to Lord Curzon: "Jews became possessors of most business houses, and horrible scenes of starvation became common in the country districts." (Cablegram to London, March 23, 1919.) *A Collection of Reports on Bolshevism in Russia, presented to Parliament by Command of His Majesty. April, 1919.* Royal Stationery Office. London, 1919.

Buchanan, Muriel. Calls revolutionaries "Jews and foreign outcasts." *Recollections of Imperial Russia*, New York, 1924.

Butenko, M. A high Soviet Foreign Office careerist, he fled to Italy in 1938. "All the big industries and factories, war products, railways, big and small trading, are virtually and effectively in the hands of Jews . . ." *New York Times*, Feb. 17, 1938; *Giornale d'Italia*, February 1938.

Butler, Ralph. Describes Jewish Marxist subversion in Baltic and Poland. *The New Eastern Europe*, London, 1919.

Catholic Herald (London). Discussed Jewish finance behind Bolshevism. October-November, 1933.

Catholic Times (London). Said Soviet government "is largely composed of Jews." Feb. 4, 1937.

Curtiss, William Eleroy. "The revolutionary leaders nearly all belong to the Jewish race . . . Whenever you read of an assassination or of the explosion of a bomb you will notice in the newspaper dispatches that the man was a Jew." "The Revolution in Russia," *National Geographic Magazine*, May 1907.

Dukes, Sir Paul. A British intelligence agent sent to observe the "Russian" Revolution. Wrote: "... Bolshevik power rests to a large extent on Jewish brains and Chinese bayonets." *Red Dusk and the Morrow: Adventures and Investigations in Red Russia*. Garden City, 1922.

Emery, Dr. Henry C. "... The Jews have been active in the movement out of all importance to their relative numbers." "Under Which King, Bezonian?" *Yale Review*, v. 8, n. 4 (July 1919), p. 676.

Fish, Hamilton. "A large proportion of all the known Communist district organizers are of Jewish origin." *Congressional Report No. 2290* (Hamilton Fish committee to investigate Communist propaganda), Jan. 17, 1931, p. 14.

Francis, David R. (the U.S. ambassador to Russia until 1917). "The Bolshevik leaders here, most of whom are Jews and 90 per cent of whom are returned exiles, care little for Russia . . ." Letter of January 1918 to U.S. State Department. *Russia From the American Embassy*, New York, 1921.

l'Illustration (Paris). On the Bolshevik bureaucrats, an on-the-spot reporter wrote: "Almost all of them are Jews." Sept. 14, 1918.

London Daily Telegraph. Reported a "Jewish monopoly" of positions in the Soviet Foreign Ministry. April 9, 1937.

Meyer, George von Lengerke (U.S. ambassador to Russia from 1905 to 1907). Letter to Elihu Root, Dec. 30, 1905: "The Jews have undoubtedly to a large extent furnished the brains and energy in the revolution throughout Russia." Diary entry, July 26, 1905: Discussed "the sinews of war coming in from the Jews." M. A. DeWolfe Howe, *George Von Lengerke Meyer, His Life and Public Services*, New York, 1919.

Morning Post (London). Bolshevism is "very largely a Jewish movement." Aug. 30, 1919.

New Witness (London). Reported Jewish leadership of Russian and Hungarian revolutions. April 11, 1919.

New York World. Reported Jewish control of Bolshevik subversion in Argentina. Jan 26, 1919.

"Overman Report." William Chapin Huntington, former U.S. commercial attaché at Petrograd: "The leaders of the movement, I should say, are about two-thirds Russian Jews and perhaps one-sixth or more of some of the other nationalities, like the Letts or the Armenians." William W. Welsh, former National City Bank employee in Russia: "In Russia it is well-known that three-fourths of the Bolshevik leaders are Jewish." Theodore Kryshtofovich, an exiled Tsarist agricultural official: "Most of the people that are governing Russia now are Jews." Rev. Dr. George A. Simons, a Methodist clergyman in Petrograd during Bolshevik revolution: "Shortly after the great revolution of the winter of 1917 there were scores of Jews standing on the benches and soap boxes, talking until their mouths frothed, and I often remarked to my sister, 'Well, what are we coming to anyway? This all looks so Yiddish . . .' (And many other similar testimonies.) *German and Bolshevik Propaganda. Hearings Before a Subcommittee on the Judiciary, United States Senate, Sixty-fifth Congress*. Washington, 1919.

Papers Relating to the Foreign Relations of the United States, 1918: Russia. Publications of the Department of State. Along with another official State Department publication, *Memorandum on Certain Aspects of the Bolshevik Movement in Russia* (1919), this three-volume study contains many dozens of transcribed cables and intelligence reports from the day-by-day diplomatic traffic between Washington and official American representatives in Russia. Particularly valuable are accounts of the money channels between Jewish international financiers in the West and the "Communists" in Russia. Included is a long-suppressed report by the Netherlands minister to Russia, Oudendyke: "I consider that the immediate suppression of Bolshevism is the greatest issue now before the world . . . Unless Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things . . ." Washington, D.C., 1920, pp. 678-679.

Reed, Douglas (a prominent British journalist). "The censorship department, and that means the whole machine for controlling the home and muzzling the foreign Press, was staffed entirely by Jews." *Insanity Fair*, London, 1938.

Sarolea, Dr. Charles. "... Not only have men belonging to the Jewish race played a very large part both in the beginning and in the development of the Bolshevik Revolution, but

they have also been the chief participants in some of the worst crimes of that Revolution." *Impressions of Soviet Russia*, London, 1924.

Sheridan, Claire (a long-time friend of Trotsky who traveled extensively in Russia after the Revolution). "The Communists are Jews and Russia is entirely dominated by them." *New York World*, Dec. 13, 1923.

Sloan, Pat. A leftist, he nevertheless admitted the power of Jewish officials in Soviet Russia. *Russia Without Illusions*, New York, 1939.

Stalin, Josef. "In the U.S.S.R., anti-Semitism is strictly prosecuted as a phenomenon profoundly hostile to the Soviet system. According to the laws of the U.S.S.R., active anti-Semites are punished by death." Interview in *Communist Daily Worker*, Dec. 12, 1938.

Steed, H. Wickham. "Against Russian Christian fanaticism was ranged an intense Jewish fanaticism hardly to be paralleled save among the more militant sects of Islam . . . It abated only when the Russian Revolution of March 1917 and the subsequent advent of Bolshevism, largely Jewish in doctrine and in personnel, overthrew the Russian Empire . . ." *Through Thirty Years*, London, 1924.

Stolipin, Alexei (son of the assassinated Tsarist premier, Pyotr Stolipin). "Stalin's government has never been and will never be a national government. Israel will always be a controlling power." *Irish Catholic* (Dublin), Feb. 10, 1938.

Sydenham, Lord. Discussed Jewish role in Russian Revolution and suppression of information on it in Britain. *My Working Life*, London, 1927.

Thompson, Sir Basil (long-time head of Scotland Yard). Described his intelligence information on Jewish direction of Russian and Hungarian revolutions, and in British subversion. *Queer People*, London, 1922.

Times of London. Reported Jewish role in Russian 1905 uprising. Nov. 22, 1905. Reported that 75 per cent of the Bolshevik leaders were Jews who were not workingmen. March 29, 1919.

Tobenkin, Elias. Discussed Jewish leadership in Soviet commissariats. *Stalin's Ladder*, New York, 1933.

La Vieille France (Paris). Reported involvement of European Jewish financiers, particularly the Bleichroeders, in Communist subversion. Feb. 13, 1919.

Wilcox, E. H. As correspondent for *London Daily Telegraph*, reported preponderance of foreign Jews in Bolshevik government. *Russia's Ruin*, London, 1919.

Wilton, Robert. He was the *Times* of London correspondent in Russia during the Bolshevik Revolution. His books, *Russia's Agony* (London, 1918) and *The Last Days of the Romanovs* (London, 1920), are rife with documentation on the Jewish involvement in the Communist takeover and in the vicious excesses of the CHEKA terror. The latter book — in its French-language edition — lists all of the several-dozen principal commissars of the Bolshevik government by pseudonym, by actual name, and by ethnic origin. Wilton had spent 17 years in Russia as a reporter and knew the political scene intimately. He observes: "According to data furnished

by the Soviet press, out of 556 important functionaries of the Bolshevik state . . . there were in 1918-1919, 17 Russians, 2 Ukrainians, 11 Armenians, 35 Letts, 15 Germans, 1 Hungarian, 10 Georgians, 3 Poles, 3 Finns, 1 Czech, 1 Karaim, 457 Jews."

Part 2: Jewish Disclosures

American Hebrew (New York). "What Jewish idealism and Jewish discontent have so powerfully contributed to produce in Russia, the same historic qualities of the Jewish mind are tending to promote in other countries." Sept. 20, 1920.

American Jewish News (New York). Reported on Jewish involvement in the Béla Kun atrocities in Hungary. May 2, 1919.

Baron, Salo W. He likened the Soviet revolution to that of Austria in 1848, where "Jewish leadership came to the fore in a most dramatic fashion" — especially, we note, in the CHEKA-like "Committee on Security," headed by one Adolf Fischof. "In Italy, too, the Revolution was often led by Jews." *Great Ages and Ideas of the Jewish People*, New York, undated.

Birnbaum, Immanuel. "No Soviet citizen may be referred to by the adjective 'Jewish.' This is punishable by death." *Aufbau* (New York Zionist magazine), March 17, 1950.

B'nai B'rith Magazine. "The achievements of the Jewish people in the Soviet Union have been made possible by the assistance of the Soviet government." May 1938, p. 329.

Browne, Rabbi Lewis. "Jewish histories rarely mention the name of Karl Marx, though in his life and spirit he was far truer to the mission of Israel than most of those who are forever talking of it." *Stranger Than Fiction*, New York, 1928.

Cohan, M. "Without exaggeration, it may be said that the great Russian social revolution was indeed accomplished by the hands of the Jews . . . The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the fact of the adoption of the Red five-pointed star, which in former times, as it is well-known, was the symbol of Zionism and Jewry." "Services of Jewry to the Working Class," *The Communist* (Kharkoff), April 12, 1919; republished Sept. 23, 1919, in Communist newspaper *On to Moscow*, Rostov-on-Don.

Encyclopedia of Jewish Knowledge. "As a Jew, Jacob Schiff struck a distinct note . . . in his investing one million dollars in the bonds of the Kerensky government." Article "Schiff." New York, 1938.

Gates, John (alias, Israel Regenstreif). A leader of the Communist Party U.S.A., his autobiography reveals the overwhelming Jewish presence in Russian and world Marxist movements. *The Story of an American Communist*, New York, 1958.

Jewish Chronicle (London). "Over one-third of the Jews in Russia have become officials." June 6, 1933.

Jewish Frontier (New York). "The Communist Party is the Stalinist brigade which is also the Jewish brigade." August 1940, p. 23.

Jewish Voice (New York). "Anti-Communism is anti-Semitism." July 1941, p. 23.

Macabbeian (New York — a principal Zionist journal of its day). "The revolution in Russia is a Jewish revolution, a crisis in Jewish history." November 1905.

Magnes, Rabbi Judas L. "The revolution set creative forces free, and see what a large company of Jews was available for immediate service." *Jewish Forum*, February 1919.

Rapoport, Angelo S. "Eighty per cent of the revolutionaries in Russia were Jews." *Pioneers of the Russian Revolution*, London, 1918.

Schapiro, B. A. M. "The time has come when the patriotic Jews of America should begin to feel the great responsibility for the evil deed planned and hatched in the camp of Israel. Communism is tyranny worse than that of the Czarist regime . . ." *America's Great Menace*, New York, 1934.

Schiff, Jacob. "Will you say for me to those present at tonight's meeting how deeply I regret my inability to celebrate with the Friends of Russian Freedom the actual reward of what we had hoped and striven for these long years! JACOB SCHIFF." (Telegram from Schiff read at pro-Communist meeting in Carnegie Hall, New York, March 23, 1917, to celebrate the beginning of the Russian Revolution. *New York Times*, March 24, 1917) In his day one of the world's most powerful international bankers, Schiff was one of the principal financiers of the Communist revolution in Russia, as his biographical sketch in *The Jewish Communal Register of New York City* for 1917-1918 reveals (pp. 1018-1019).

Schiff, John. "Today it is estimated, even by Jacob Schiff's grandson, John Schiff, a prominent member of New York society, that the old man sank about \$20,000,000 for the final triumph of Bolshevism in Russia." Cholly Knickerbocker column, *New York Journal American*, Feb. 3, 1949.

Soviet Russia Today (Moscow). "Special concern for the Jewish people has characterized the Soviet Union since its birth in the 1917 revolution. A week after tsarism was overthrown, the infant Socialist government . . . legally abolished national oppression, making it the first country in the world to declare anti-Semitism a crime. Every manifestation of anti-Semitism was fought openly and sternly." November 1936.

Wise, James Waterman. "'Jews are not communists,' is the burden of a statement issued jointly by Dr. Cyrus Adler, President of the American Jewish Committee; Alfred M. Cohen, President of B'nai B'rith; and B. C. Vladek, Chairman of the Jewish Labor Committee. These gentlemen hysterically deny that Communism is Jewish and frenziedly repudiate Jews who are Communists. Their statement libels Soviet Russia and lies about the Jewish people . . . Jews who deny that many Jews are Communists are jockeying themselves into the position of citizens on toleration . . ." *New Masses* (the magazine he edited), Oct. 29, 1935.

Wise, Rabbi Stephen S. (father of foregoing). "I believe that, of all the achievements of my people, none has been nobler than the part the sons and daughters of Israel have taken in the great movement which has culminated in a free Russia." *New York Times*, March 24, 1917. ". . . Jews oc-

cupy almost all important ambassadorial positions; universities, professions, judiciary and administration now have a greater percentage of Jews than of any other nationality. Anti-Semitism has been declared a state offense and is punished as counter-revolution." *Opinion* magazine, December 1933.

Appendix Six: Some Character References

What we spend so many of our school years studying as "literature" and "history" and "philosophy" consists of the received ideas of men we concede to be significant thinkers. After a long period of winnowing and threshing, we find that these are the people whose views on the meaning of life and the human experience have normative value on our own march into the future unknown.

It should come as no surprise that most of these notable individuals also looked into the Jewish question, since that issue was a lively one long before the rise of Hitler. It is with the most objective intent of evaluating the claims and pretensions of organized Zionist Jewry, therefore, that we sample the writings of several of the most notable historic personalities. In any court proceeding appraising the *bona fides* of a claimant or plaintiff of some kind, it is perfectly normal to call in witnesses as to his character; and for historical and social entities such as the Jewish ethnic group, historians and social critics must be our guides.

There is no possibility that we have distorted the views of these men by excerpting out of context, although this will of course be claimed. The reader is urged to go to the original works — any and all of them — for further research. Nor have we burdened this small-scale study with a "balanced" account of adulatory opinions: actually what we give here represent the long-suppressed "balance," and for the Philozionist view, the reader need turn only to the hundreds of contemporary titles in the Judaica section of any large library.

* * *

Jesus Christ, railing at the Pharisaic rabbis, the hallowed ancestors of today's Talmudic potentates, repeatedly impugned their honesty, saying: "Ye are of your father the Devil. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it" (*John 8*). And so forth: the *New Testament* is chock-full of similar sentiments.

Not long after Jesus walked in Galilee ("for fear of the Jews," according to Saint John), another unpleasant chapter in Jewish history occurred. This was the large-scale literary forgery and mass-production of "ancient manuscripts" that was carried on by the rabbinical academies of Alexandria. "From Ptolemy Philadelphus until the middle of the Third Century," writes the French Jewish scholar, Bernard Lazare, "the Alexandrian Jews, with the intent of sustaining and strengthening their propaganda, gave themselves to forging all texts which were capable of lending support to their cause." Included in these were fallacious works by Homer, in which the great Greek poet was made to praise the faraway and then unknown Hebrews of Judea; and even a complete bogus poetic cycle. *The Sybeline Oracles*.

Mohammed, the founder of Islam, had this to say:

Every time / They kindle the fire of war / God doth extinguish it; But they ever strive / to do mischief on earth. / And God loveth not / Those who do mischief. (*Koran, Sura 5, verse 67*)

And we decreed for the Children of Israel in the Book: 'Surely ye shall cause corruption in the earth twice over, and ye shall go a long way.' (*Ibid., Sura 17, verse 4*)

Satan has prevailed upon them. These are the party of Satan. (*Ibid., verse 20*)

Martin Luther, a man who was enthusiastic about all things Jewish early in his career, seems to have changed his mind in middle life, when he was writing his long-suppressed *Von Den Jüden und ihren Lügen* (On the Jews and Their Lies):

They are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end, and without ceasing with their interpretations . . . Therefore, be on your guard and know that where they have their *Talmud* schools there is nothing but the Devil's nest in which self-praise, vanity, lies, blasphemy, are practiced in the bitterest and most poisonous way . . .

Possibly Luther, like Hitler, was another of those apparently intelligent and vigorous Germans who must be acknowledged to have achieved momentous things in the world, but who was a raving lunatic on the Jewish question. But if so, Napoléon Bonaparte must have been in the same boat. Once again, a man of some genius, and once again a thoroughgoing doubter of Jewish character and intentions:

Nothing more contemptible could be done than the reception of the Jews by you. I decided to improve the Jews. But I do not want more of them in my kingdom. Indeed, I have done all to prove my scorn of the most vile nation in the world. (Napoléon Bonaparte, from a letter on Jewish emancipation to his brother Jerome, king of Westphalia, March 6, 1808)

David Hume, the Scottish philosopher, wrote: "The Jews in Europe have a peculiar character and are famous for their fraud." (*Essays Upon Several Subjects*)

Philosopher Immanuel Kant:

The Jews still cannot claim any true genius, any truly great man. All their talents and skills revolve around stratagems and low cunning; these, in a word, are the true and only Jewish reason. (W. Boette, *Kants Erziehungslehre*)

They are a nation of swindlers that for the most part does not attain to civic honor, a lack they try to make up by profits from deluding the people among whom they live and receive protection. (*Anthropologie in Pragmatischer Hinsicht*)

H. L. Mencken, the American essayist and philologist:

The Goy does not, in fact, believe that the Jew is

better than the non-Jew; the most he will admit is that the Jew is smarter at achieving worldly success. But this he ascribes to sharp practices, not to superior ability. (*Minority Report: H. L. Mencken's Notebooks*)

Philosopher Friedrich Nietzsche was fascinated with the Jewish factor in the human equation, summarizing his views with two keywords, "falsification" and "hoodwinked":

The Jews are the most remarkable people in human history because, whenever they have been faced with the question 'To be or not to be,' they have always decided, with an uncanny instinct, *to be*, at any price — even if that price was the radical falsification of human nature, naturalness, reality, and the entire inner world as well as the external world. They have entrenched themselves within all the provisos under which a people can survive intact, or has been allowed to survive. Out of their own consciousness, they have evolved a set of ideas in opposition to all natural conditions of living — one by one, they have taken religion, culture, morality, history, and psychology, and deflected them into a contradiction of their natural meaning . . . Because of their capacity for distortion, the Jews are the most fateful people in human history. In the course of their operations, they have hoodwinked mankind so much that, even today, the Christian can feel anti-Semitic without realizing that he himself is the logical consequence of Judaism. (*The Antichrist*)

Philosopher Arthur Schopenhauer summed his thoughts much more tersely: "The Jews are the great masters of the lie." (*Parerga und Paralipomena*, part 2, section 174)

François Marie Arouet de Voltaire was perhaps the bitterest of all:

Why are the Jews hated? It is the inevitable result of their laws: they either have to conquer everybody or be hated by the whole human race . . .

You seem to me to be the maddest of the lot. The Kaffirs, the Hottentots, and the Negroes of Guinea are much more reasonable and more honest people than your ancestors, the Jews. You have surpassed all nations in impudent fables . . . (*Examen des quelques objections . . . dans l'Essai sur les moeurs*)

I know that there are some Jews in the English colonies. These marranos go wherever there is money to be made . . . But whether these circumcised who sell old clothes claim that they are of the tribe of Naphtali or Issachar is not of the slightest importance. They are, simply, the biggest scoundrels who have ever dirtied the face of the earth. (Letter to Jean-Baptiste Nicolas de Lisle de Sales, December 15, 1773, *Correspondence*, 86:166)

* * *

These are strong words. But they do not appear to be in the same league as *Tob shebe-goyyim harog*.

Notes

Foreword

- 1 Mark Twain, "Concerning the Jews," *Harper's Monthly Magazine*, September 1899.
- 2 "Playboy Interview," *Playboy* magazine, March 1968.

Chapter One

- 1 *New York Times*, March 28, 1977.
- 2 United Nations Security Council speech by J. M. Baroody, *Provisional Verbatim Record*, 25 March 1976, New York, pp. 21-22.
- 3 *Daniel 9:11. Nehemiah 9:26.*
- 4 Baruch Spinoza, *Tractatus Theologico-politicus*, tr. Willis, London 1862.
- 5 Israel Zangwill, *Israel*, in the collection *Blind Children*, London 1913.
- 6 Bernard Lazare, *Antisemitism: Its History and Causes*, London 1967.
- 7 Theodore Herzl, *The Jewish State: An address to the Rothschilds*, London 1896.
- 8 Random House Dictionary of the English Language, Jess Stein, ed., New York, 1966.
- 9 Louis Finkelstein, *The Jews: Their History, Religion and Culture*, New York, 1960.
- 10 Arthur Koestler, *The Thirteenth Tribe*, New York, 1976, p. 17.

Chapter Two

- 1 Elmer Berger, *A Partisan History of Judaism*, New York, 1952.
- 2 *The Jewish Encyclopedia*, New York, 1907, "Gentiles," v. 5, pp. 615-626.
- 3 Rabbi Morris N. Kertzer, "What Is a Jew?" *Look* magazine, June 17, 1952.
- 4 Herman Wouk, interviewed in *New York Herald Tribune*, Nov. 17, 1959.
- 5 Finkelstein, *op. cit.*
- 6 "The Jewish War," chap. 4, *The Genuine Works of Flavius Josephus, the Jewish Historian*, tr. by Whiston, London 1737.
- 7 *Ibid.*, Chapter 2.
- 8 Eusebius, *History of Egypt*, chap. 4, part 2.
- 9 Dio Cassius, *Dio's Roman Histories*, New York 1914-1927, book 68, ch. 32.

Chapter Three

- 1 The Jewish Encyclopedia, *op. cit.*, "Kol Nidre," v. 7, p. 539.
- 2 *The Customs and Traditions of Israel*, Joseph Jacobs Organization, Philadelphia(?), 1957.

- 3 *The Babylonian Talmud, Nedarim 23a*, b. London 1935.
- 4 Samuel Roth, *Jews Must Live*, New York, 1935, p. 85.
- 5 *Jewish Encyclopedia*, *op. cit.*, "Kol Nidre", p. 541.
- 6 *Ibid.*, p. 540.
- 7 *Encyclopedia Judaica, Jesusalem*, 1971, "Purim."

Chapter Four

- 1 *Correspondence Respecting the Treatment of Jews in Russia: Consular Blue Books Numbers 1 and 2, 1882, 1883; Presented to Both Houses of Parliament by Command of Her Majesty*. From No. 1, pp. 11, 12; from No. 2, p. 17. Cited by Goldwyn Smith, *Essays on Questions of the Day*, New York, 1893, pp. 224-231.
2. Mark Twain, "Concerning the Jews." *op. cit.*
- 3 Poultny Bigelow, "The Russian and His Jew," *Harper's Monthly Magazine*, January 1894.
- 4 Joshua Kunitz, *Russian Literature and the Jews*, New York, 1929, *passim*.
- 5 Fyodor Dostoyevsky, *The Diary of a Writer*, "My Paradox" and *passim*, New York, 1949.
- 6 Leon Trotsky, *My Life*, New York, 1930, *passim*.

Chapter Five

- 1 Burton Turkus and Sid Feder, *Murder, Inc.*, New York, 1951, p. 87.
- 2 *Ibid.*, p. 104.
- 3 *Ibid.*, pp. 4f.
- 4 *Ibid.*, pp. 126f.
- 5 *Ibid.*, pp. 72f.
- 6 *Ibid.*, p. 332.
- 7 Hank Messick, *Lansky*, New York, 1971, pp. 24-26.
- 8 Richard Hammer, *Playboy* magazine, December 1973.
- 9 Messick, *op. cit.*, pp. 72-75.
- 10 *Arizona Republic*, July 2, 1976.
- 11 Messick, *op. cit.*, pp. 8-10.
- 12 *San Antonio Express-News*, March 6, 1977.
- 13 Messick, *op. cit.*, pp. 248-249.
- 14 *Ibid.*, pp. 268-269.
- 15 Jack Anderson column, "Israel Is Also Crooks' Promised Land," *Washington Post*, Dec. 29, 1971.
- 16 Messick, *op. cit.*, pp. 276-277.
- 17 *Newsweek*, Nov. 29, 1971.
- 18 Messick, *op. cit.*, pp. 276-277.
- 19 *Ibid.*
- 20 Thomas A. Bingham, "Foreign Criminals in New York," *North American Review*, Sept. 1908, v. 188.

- 21 "General Bingham's Revelations," *Outlook* magazine, Aug. 28, 1909; T. A. Bingham, "Why I Was Removed," *Collier's* magazine, Sept. 4, 1909, v. 43; "Organized Criminals in New York," *McClure's Magazine*, November 1909, v. 34.

- 22 *New York City Police Gazette*, cited by *The Israelite*, 1870, v. 5; and by Glanz, "Source Materials in the History of Jewish Immigration," *YIVO Annual of Jewish Social Studies*, 1951, v. 6.

- 23 Martin Luther, quoted by Leon Poliakov, *The History of Anti-Semitism*, New York, 1974, p. 233, note 10.
- 24 Poliakov, *op. cit.*, pp. 233-234.

Chapter Six

- 1 *New York Times*, May 30, 1974.
- 2 *New York Times*, March 17, 1976.
- 3 Louise Elliott Dalby, *Leon Blum: Evolution of a Socialist*, New York & London, 1963, chap. 11, p. 419, note 20.
- 4 *Jewish Chronicle*, London, March 30, 1973.
- 5 Richard E. Harwood, *Did Six Million Really Die?* Richmond, England 1973(?), p. 20.
- 6 Frederic Morton, *The Rothschilds*, New York, 1962, pp. 258-259.
- 7 *Ibid.*, p. 263.
- 8 *Ibid.*, p. 265.
- 9 *Denver Post*, Feb. 12, 1973.
- 10 *Miami News*, Sept. 19, 1973.
- 11 *Jewish Chronicle*, London, May 9 and Nov. 21, 1969.
- 12 *National Enquirer*, March 1974.
- 13 "How Many Jews?" *Instauration* magazine, February 1976, p. 7.
- 14 *Jewish Communal Register*, 1917-18; New York, 1919, p. 1416.
- 15 *New York Times*, Dec. 13, 1957; cited by *Instauration*, *op. cit.*
- 16 *California Jewish Voice*, Feb. 15, 1957.
- 17 *World Almanac and Book of Facts*, New York and Cleveland, 1976, p. 214.
- 18 Salo W. Baron, *A Social and Religious History of the Jews*, New York, 1937.

Chapter Seven

- 1 *Jewish Sentinel*, Aug. 29, 1940, p. 15.
- 2 *National Tattler*, Nov. 3, 1974, p. 30.
- 3 *New York Times*, May 28, 1975.
- 4 *National Tattler*, July 28, 1974.

Chapter Eight

- 1 Morris U. Schappes, *Jews in the United States*, New York, 1958, p. 110.
- 2 House Committee on Un-American Activities, *Communist Activities Among*

Aliens and National Groups, Washington, D.C., 1950, part 2, p. 495.

3 A. S. Rappoport, "The Russian Duma and the Emancipation of the Jews," *Fortnightly Review*, v. 89(n.s.), April 1911, pp. 654-655.

4 Mikhyl Bakunin, *Polémique contre les juifs*, quoted in "Jew-Baiting on the Left," *Jewish Frontier* magazine, May 1940.

5 *German and Bolshevik Propaganda: Report and Hearings of the Subcommittee on the Judiciary*, United States Senate, 66th Congress, First Session, Document 62, Washington, D.C. 1919.

6 Leon Trotsky, *My Life*, New York, 1930, chap. 22.

7 Anthony Sutton, *Wall Street and the Bolshevik Revolution*, New Rochelle, N.Y., 1974, chap. 2.

8 D. Petrovsky, *La Russie sous le juifs*, Paris, 1931.

9 The Sisson Documents are in the U.S. National Archives, Records of the White House Office, Record Group 130. They were published as *The German-Bolshevik Conspiracy*, Washington, 1918, by the Committee on Public Information.

10 *Chicago Tribune*, July 2, 1922.

11 Winston Churchill, "Zionism Versus Bolshevism: A Struggle for the Soul of the Jewish People," *Illustrated Sunday Herald* (London), Feb. 8, 1920.

12 Leon Trotsky, "Military Specialists and the Red Army," in *Izvestia*, Jan. 10, 1919. Quoted in *Memorandum on Certain Aspects of the Bolshevik Movement in Russia*, published by the U.S. Department of State, Washington, D.C., October 1919, p. 11.

13 Trotsky, speech at the International Communist Congress, Moscow, March 1919. Reported in *New York Evening Sun*, March 18, 1919.

14 V. Lenin, *Collected Works*, 3rd Russian edition, v. 8, p. 62; cited by Robert Conquest, *The Human Cost of Soviet Communism*, publ. by U.S. Senate Committee on the Judiciary, Washington, D.C., 1970, p. 7.

15 *Ibid.*, 4th Russian edition, v. 13, p. 435.

16 *Ibid.*, v. 25, p. 316.

17 *Ibid.*, v. 35, p. 275.

18 *Ibid.*, p. 286.

19 *Memorandum on Certain Aspects of the Bolshevik Movement in Russia*, loc. cit.

20 S. P. Melgunov, *La terreur rouge en Russie de 1918 à 1923*, Paris, 1927, pp. 164-166. See also Roman Gul, *Dzerzhinsky: Menshinsky, Peters, Latsis, Yagoda* Paris 1936.

21 Melgunov, *op. cit.*

22 M. I. Latsis, *Dva Goda Borby na Vnutrennon Fronte* (Two Years' Struggle on the Internal Front), Moscow 1920; cited by Melgunov, *op. cit.*, and Conquest, *op. cit.*, p. 11, note 21.

23 Leonard Schapiro, "The Rôle of the Jews in the Russian Revolutionary Movement," *Slavonic and East European Review*, v. XL (December 1961), no. 94, p. 165.

24 Donald Day, reporting from Riga, Latvia, *Chicago Tribune*, Jan. 5, 1939.

25 Letter from Nikolai Bukharin to Britain, *La Revue universelle*, March 1, 1928; cited by Léon de Poncins, *The Secret Powers Behind Revolution*, London 1929, pp. 148-149.

26 Aleksandr Solzhenitsyn, *The Gulag Archipelago*, Vol. I. New York 1973, pp. 410-419.

27 Winston Churchill, *The Second World War*, London, 1954, v. 4, pp. 447-448.

28 *Manchester Guardian*, July 5, 1972; *Chicago Sun-Times*, July 6, 1972.

29 *Chicago Sun-Times*, July 22, 1971.

30 Jean Fontenoy, *Frontier Rouge—Frontier d'Enfer*, Paris, 1938.

31 Raymond Arthur Davies, *Odyssey Through Hell*, New York, 1946.

32 William M. Mandel, *Russia Re-Examined*, New York, 1967.

33 Solzhenitsyn, *op. cit.*, v. 2, p. 10.

34 *Ibid.*, p. 102.

35 *Ibid.*, p. 141.

36 *Ibid.*, chap. 3, *passim*.

37 Solzhenitsyn, *op. cit.*, v. 1, p. 113.

38 *Ibid.*, p. 133.

39 *Ibid.*, p. 145.

40 "Solzhenitsyn Speaks Out," *National Review* magazine, June 6, 1975.

41 Conquest, *The Human Cost of Soviet Communism*, *op. cit.*, pp. 24-25.

42 *Ibid.*, p. 23.

43 Solzhenitsyn, *Gulag Archipelago*, v. 2, p. 10.

44 Conquest, *op. cit.*, p. 16.

45 V. Lenin, *Pravda*, Dec. 18, 1918; cited by Conquest, *op. cit.*, p. 10.

46 *Jewish Chronicle*, "Peace, War and Bolshevism," April 4, 1919, p. 7.

Summing Up

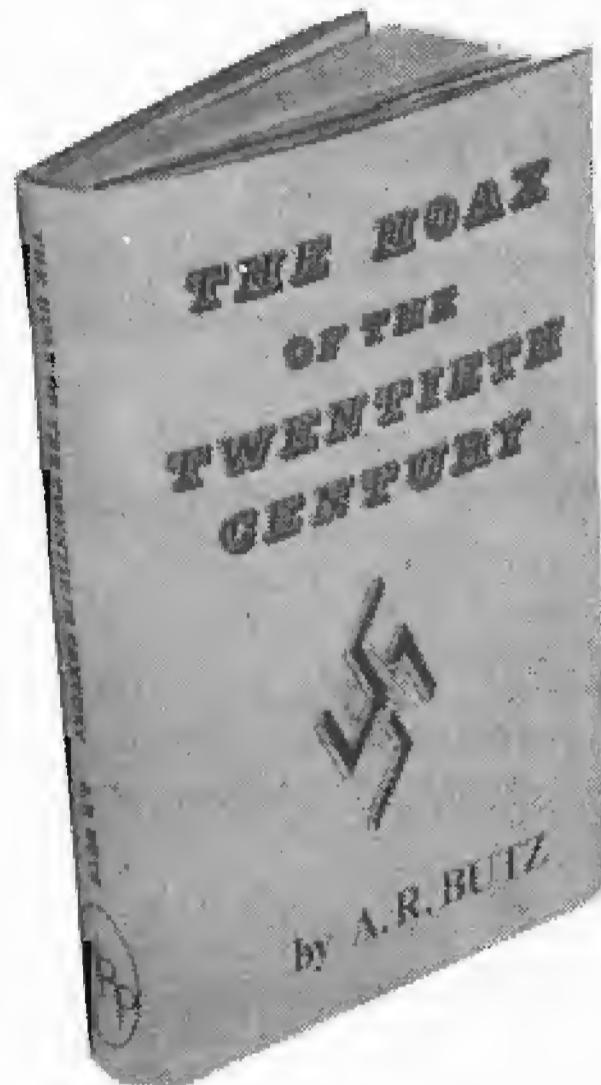
- 1 A. R. Butz, *The Hoax of the Twentieth Century*, Los Angeles, 1977, pp. 246-247.
- 2 James Yaffe, *The American Jews*, New York, 1969, p. 329.
- 3 Rabbi Moshe Feinstein, quoted in the *Jewish Press*, Brooklyn, Nov. 5, 1971.
- 4 "The Jews: Next Year in Which Jerusalem?" *Time*, April 10, 1972, p. 55.

Appendices

- 1 Justinian, *Authenticæ Constitutiones*, novella 146; ed., P. Krüger, Berlin, 1877.
- 2 *Corpus Juris Canonice*, decretal 7, v. 5, title 4, chap. 1.
- 3 Martin Luther, *Von Den Jüden und Ihren Lügen*, Wittemberg, 1543.
- 4 See Laible, "Jesu Christ im Talmud," *Schriften des Institutum Judaicum*, Berlin, No. 10, which reproduces most censored portions.
- 5 "The Anatomy of Nazism," a pamphlet of the Anti-Defamation League of B'nai B'rith, New York, distributed widely to American journalists and publishing houses.
- 6 Adolf Hitler, *Mein Kampf*, Houghton-Mifflin, Boston, 1943; Sentry Edition, Ralph Manheim, trans., pp. 231-232.
- 7 Bernard Lazare, *Antisemitism*, *op. cit.*

OTHER HISTORICAL REVIEW PRESS PUBLICATIONS

HOLOCAUST or HOAX?



At last it has been written: the book to silence all but conscious liars. In **THE HOAX OF THE TWENTIETH CENTURY**, Professor Arthur Butz conclusively demolishes the greatest propaganda legend of our times — the legend that the Germans attempted to "exterminate" the Jews during World War Two. Combining the historian's mastery of documents with the technical knowledge of a scientist, Prof. Butz's book is the product of a truly massive research effort lasting three years. The author takes his theme far beyond all previous work done in this field, and his book, we feel sure, will remain the standard volume for many years to come. The Historical Review Press takes pleasure in presenting a classic work, a monument of scholarship.

This book contains four APPENDICES which reproduce key documents in full. A comprehensive BIBLIOGRAPHY of reference literature is provided and the work has copious notes including an amusing excursion into the fantastic Jewish atrocity charges of Antiquity, notably the Talmud's claim that 4 billion (or elsewhere 800 million) Jews were killed by the Romans in Hadrian's siege of Bethar, causing a tidal wave of blood that rolled boulders to the sea. The reader will experience a remarkable sense of historical *déjà vu*!

315 pages, 32 plates and diagrams

THE JEWS SAY:

"We have known of it for some time. But we didn't want to give it any publicity and help the sales. Now it's too late, it's in the open and we have to face it squarely."

Abbot A. Rosen, Chicago Executive Director of the Anti-Defamation League,
Pittsburgh Press, Wed. January 26 1977

PRICE (including post): U.K. & Europe £2.00 U.S.A. & Canada \$5.00

Did Six Million Really Die?

by RICHARD HARWOOD. 28pp.

Worldwide best seller on the Holocaust myth, an easy-to-read, well illustrated magazine, ideal for mass distribution. It has been translated into at least 7 languages. The following are available from the Historical Review Press:

English: 40p inc. postage;

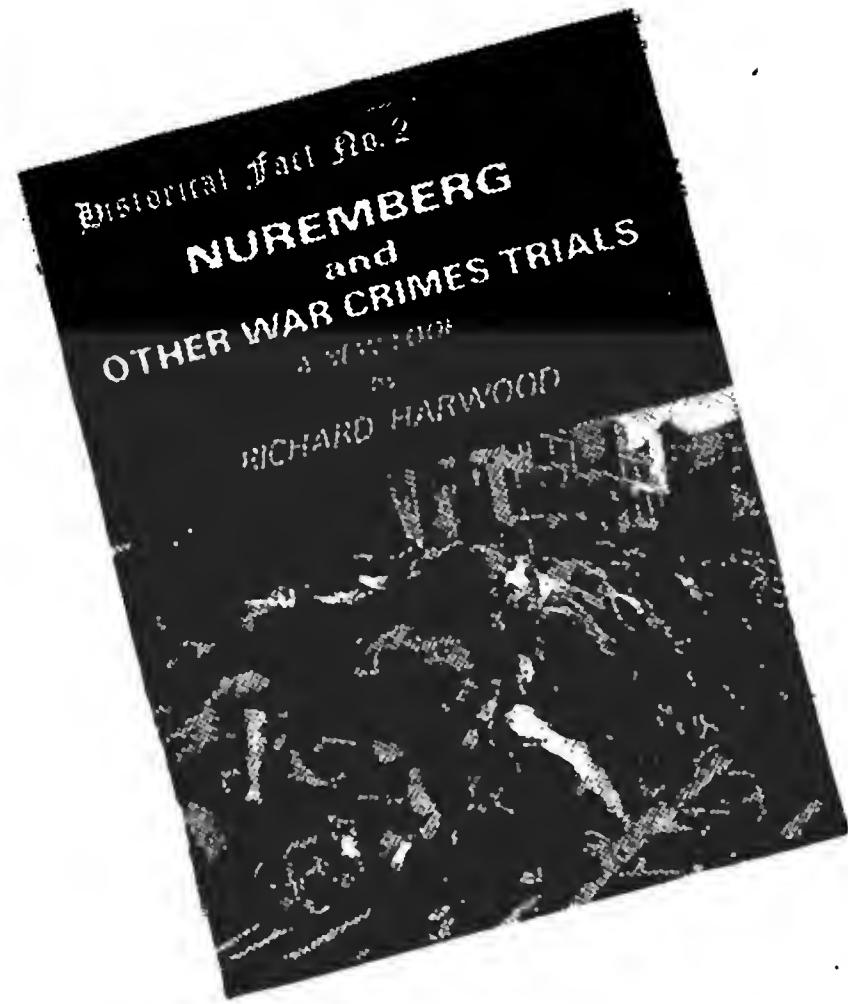
German, French, Spanish, Dutch, Swedish editions: 50p each inc. postage

Bulk discounts available on request.

Jewish attempt to have DID SIX MILLION REALLY DIE? suppressed under Race Relations Act flops

In 1974, the Board of Deputies referred the publication to the Attorney-General. "The Attorney-General (Sam Silkin) apparently felt that prosecution would have provided undesirable publicity for the author's unsavoury views."—Jewish Chronicle, 2.8.74.

The Board of Deputies of British Jews then told Parliament to strengthen the 1965 Race Act, which resulted in the 1976 Race Relations Act. Even this has proved ineffective to suppress the truth, as Lord Fisher complained that "not one country in which this obscene literature denying the Holocaust has been disseminated has so far found it possible to use the power of the law to ban it."—Jewish Chronicle, 24.9.77.



Nuremberg & Other War Crimes Trials—A New Look by Richard Harwood

Richard Harwood is the pseudonym of a University of London historian who has done more than any other to present the facts of Holocaust mythologising before an astounded public. This is Harwood's second graphic study of WW2 propaganda and injustice. (The first being the world-wide best-seller *Did Six Million Really Die?*—now in eight languages.)

In this companion volume, Harwood finally unravels the mystery and secrecy surrounding the so-called "war crimes trials." After painstaking research at the London War Records Office, and with additional data unearthed in Tel Aviv and Washington, Harwood spells out the real reasons why Germans were tried for carrying out the same acts as the Allies. Why the sentences were announced in advance. Why the "crimes" were picked out of thin air. Why witnesses had to be tortured before they would give "correct" evidence. And why the trials hold a special significance to Zionists around the world.

Harwood also includes a comprehensive appendix which describes Allied and Israeli war crimes which have to date gone unpunished. Of special relevance to American readers is the USS Liberty atrocity, when Israeli marines murdered 34 American sailors and destroyed an American ship with torpedoes.

70 pp. 37 plates, 2 charts

ISBN 0-9505505-3-1

NUREMBERG AND OTHER WAR CRIMES TRIALS

— A NEW LOOK

PRICES	U.K. & Europe	U.S.A. & Canada
1 copy	75p	\$ 2.00
10 copies	£ 5.00	\$15.00
50 copies	£22.00	\$60.00

This and the other publications mentioned may be obtained directly from the Historical Review Press, Chapel Ascote, Ladbroke, Nr. Southam, Warwickshire, England.

PUBLICATIONS PENDING BY HISTORICAL REVIEW PRESS

THE EICHMANN TRIAL by Prof. Paul Rassinier ISBN 0-9505505-5-8
HOW THE SECOND WORLD WAR BEGAN by Mark Weber, M.A. ISBN 0-9505505-8-2